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HOMER  
ILIAD, BOOKS I-XII

*D. B. MONRO*

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# HOMER

## ILIAD, BOOKS I—XII

*WITH AN INTRODUCTION, A BRIEF HOMERIC  
GRAMMAR, AND NOTES*

BY

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## PREFACE TO THE FIRST EDITION.

THE aim of this book is to furnish a companion volume to Mr. Merry's school edition of the *Odyssey*.

The text is based upon that of W. Dindorf (Oxford, 1856), but several changes have been made, chiefly from the critical edition of La Roche. The introductory sketch of Homeric grammar and the notes on the first book have been reprinted (with a few corrections) from the edition of the first book already published in the Clarendon Press Series.

In commenting upon the simple and polished language of Homer there are few temptations to forget the natural limits of a school-book. It may be thought that these limits have been transgressed in the part of the Introduction which treats of the date and composition of the poems. The defence must be that the subject is one to which thoughtful students are sure to be attracted; that it is also one in which, amid much doubtful speculation, they are especially in need of guidance; and that the few points which rest upon definite and solid evidence admit of being stated within a very moderate compass.

The Editor is under deep obligations to two friends, Mr. R. W. Raper, of Trinity, and Mr. W. H. Forbes, of Balliol, both of whom read through the Notes in proof, and made very many valuable criticisms and additions.

D. B. M.

OXFORD, *June 17*, 1884.





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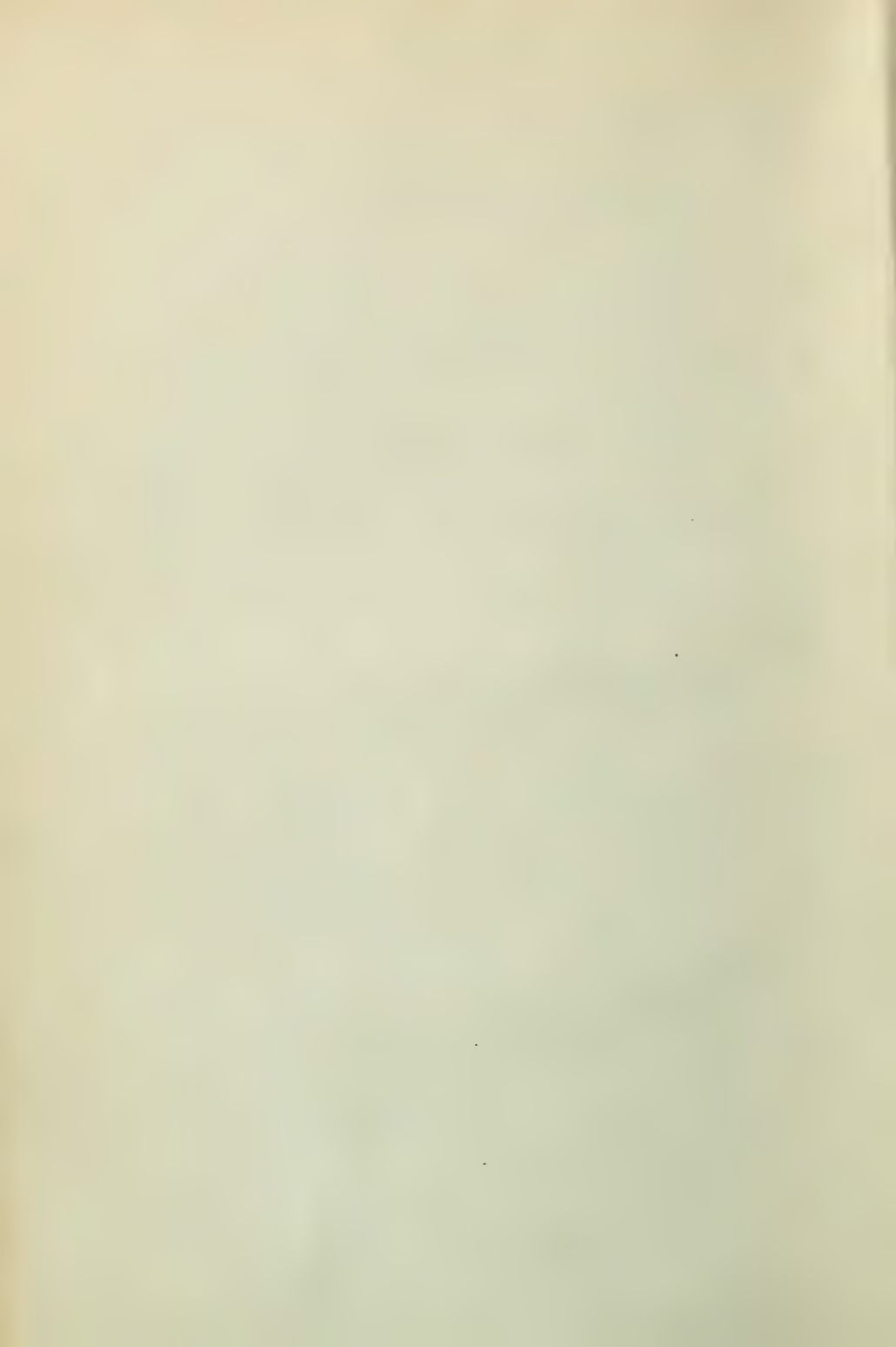
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# INTRODUCTION.

## DATE AND COMPOSITION OF THE HOMERIC POEMS.

**Date of Homer.** It is maintained by Herodotus (2. 53) that Hesiod and Homer were the most ancient Greek poets, and that they were not more than 400 years older than himself. It is evident from the controversial tone in which this is said that the general belief in the time of Herodotus inclined to an earlier date, and that there were other poets—probably the fabulous Orpheus, Linus, &c.—who were supposed to be of still higher antiquity. It is certain, however, that neither Herodotus nor his contemporaries had access to any trustworthy records of the matter in dispute. The many rival opinions about the date and native place of Homer have no value to us beyond the light which they throw on the position occupied by the Homeric poems in the Greece of historical times.

**Fame and authority of Homer.** Evidence of the early importance and popularity of Homer may be found in various notices, chiefly in Herodotus and Thucydides.

Cleisthenes, tyrant of Sicyon (600–560 B.C.), having been at war with Argos, put down the contests of rhapsodists in Sicyon ‘on account of the poetry of Homer; because it is all about Argos and the Argives’ (Hdt. 5. 67). As Sicyon had become a Dorian city before the time of Cleisthenes, the fact that part of the entertainment at its public festivals consisted of the recitation of an Ionic poet is of the greatest significance.

When the Spartan and Athenian envoys went to ask Gelon of Syracuse to join them against the Persians, and he offered his aid on condition of holding the chief command, the Spartan is said to have answered in Homeric language, and with an appeal to the Homeric tradition: ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδης

Ἀγαμέμνων πνθόμενος κ.τ.λ. (Hdt. 7. 159). The Athenian similarly rested his claim on the verses of the *Iliad* (2. 553 f.), in which Menestheus is said to have been the 'best of all who came against Troy in setting an army in battle array' (Hdt. 7. 161). With these passages may be compared the mention in Aristotle (*Rhet.* i. 15, 13) of the dispute between Athens and Megara for the possession of Salamis, in which the Athenians appealed to the testimony of Homer. The passage quoted was of course the verse (Il. 2. 558) in which it is said that Ajax 'placed his ships where the ranks of the Athenians had their station.'

In support of the theory that Helen never was in Troy, but remained all the time in Egypt, Herodotus endeavours to show that this version was known to Homer, though not adopted by him. In the course of his argument he quotes three passages, Il. 6. 289-292, Od. 2. 227-230, and Od. 2. 351-2. Both poems are named, and the quotation from the *Iliad* is said to be ἐν Διομήδεος ἀριστείῃ, i. e. in the part where Diomede holds the chief place. This is a form of reference which presumes a knowledge, not only of the *Iliad* as a whole, but also of the characteristic features by which a particular episode is distinguished from the rest of the poem<sup>1</sup>.

The attitude of **Thucydides** towards Homer is somewhat more critical, at least in regard to the details of the narrative. Thus in quoting Homer for the statements that Agamemnon had the largest number of ships (Il. 2. 576), and moreover furnished the Arcadians with ships (Il. 2. 612 ff.), he adds the caution εἴ τῳ ἱκανὸς τεκμηριῶσαι. Nevertheless the sketch of pre-historic Greece with which Thucydides begins his history is mainly founded on the indications of the *Iliad* and *Odyssey*.

**Homer and mythology.** The importance of Homer for mythology is especially insisted upon by Herodotus. 'It was

<sup>1</sup> The difficulty that has been made because the title Διομήδεος ἀριστεία was confined by later critics to the fifth book is unreal. The formula ἐν Διομήδεος ἀριστείῃ does not imply a definite division into books or 'cantos,' but means 'in the part where Diomede is the ἀριστεύς or chief hero.' So in Thuc. i. 9, ἐν τοῦ σκῆπτρου τῇ παράδοσει means simply 'at the place where the σκῆπτρον παράδοσις is given.' So in the next chapter ἐν ταῖς Φιλοκτῆτου ναυσί



Hesiod and Homer,' he tells us emphatically, 'who made the theogony of the Greeks, gave the gods their names and titles, assigned their functions and privileges, and indicated their form' (Hdt. 2. 53). We cannot suppose, indeed, that Homer and Hesiod did more than give artistic shape to the beliefs and traditions of their countrymen; but it is clear that, having done this, they came to be looked upon as the sources of all mythological knowledge. And when thoughtful men began to be dissatisfied with the conception of the gods implied in the popular creed, it was against Homer that they mainly directed their attacks. This conflict—the 'ancient quarrel of poetry and philosophy'—can be traced back as far as **Xenophanes**, who flourished about 540–500 B.C. His verse—

ἐξ ἀρχῆς καθ' Ὀμηρον ἐπεὶ μεμαθήκασι πάντες

is probably the oldest extant mention of Homer by name: it is also the first known signal of revolt against his authority<sup>1</sup>.

The earliest instance of *quotation* from Homer is to be found in **Simonides** (born 556 B.C.), in an elegiac poem (fr. 85 Bergk):—

ἐν δὲ τὸ κάλλιστον Χῖος ἔειπεν ἀνὴρ,  
'οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.'

There is however a passage of Pausanias (ix. 9, 5) where we are told that the elegiac poet **Callinus** mentioned the ancient epic called the *Thebais*, and said that Homer was the author of it. Callinus flourished in the first half of the seventh century, and marks the earliest point to which the knowledge of Homer can be traced in Greek literature.

**Study of Homer.** With the quarrel came attempts to reconcile the old and the new ideas. The earliest of these, so far as our evidence extends, was the system of allegorical explanation put forward by **Theagenes** of Rhegium, a specimen of which is given by the Scholiasts on Il. 20. 67. We are told that he was the first who 'wrote about Homer,' and that he lived in the time of Cambyzes (529–521 B.C.). He may therefore be regarded as the founder of the critical study of Homer.

<sup>1</sup> Similar references to Homer are found in **Heraclitus** (end of the 6th cent.): see fr. 43 and 119 (Bywater).

It is needless to point out that the fact of such a study coming into existence with the first beginnings of prose literature is the strongest proof of the high and established position of Homer in the earliest times of which we have any record.

**Recitation by rhapsodists.** Some additions to our knowledge of the earlier history of the Homeric poems may be derived from the notices that remain of the reciters or 'rhapsodists' (ῥαψωδοί),—a class of persons who stood to the epic poet in the relation in which a company of actors stands to the author of a play.

The profession of rhapsodist, or reciter of Homeric poetry, was clearly one of considerable antiquity. The word is alluded to in two passages of **Pindar**. In *Nem.* 2. 1 reciters (or poets, for perhaps there was then no clear distinction) are spoken of as 'sons of Homer, singers of stitched verses' (Ὀμηρίδαι ῥαπτῶν ἐπέων ἀοιδοί). In *Isth.* 3. 56 it is said that 'Homer has given honour among all men to Ajax, having taught succeeding generations to celebrate him to the wand of divine verse' (κατὰ ῥαβδὸν θεσπεσίων ἐπέων). Of the two derivations thus suggested the former is the more correct. It gives as the original meaning of ῥαψ-ωδός, 'a singer of stitched things,' *i.e.* (according to the most probable account of the term) of words 'woven' into metre: ῥάπτω being used as in a passage attributed to Hesiod:—

ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ θεῖος Ὅμηρος  
μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν.

But in the popular mind the word ῥαψωδός was doubtless connected with the wand (ῥαβδός), or branch of laurel, which the reciters bore as the emblem of their calling.

In historical times it appears that recitation of Homer was generally part of the entertainment at the great religious festivals of Greece. From the *Ion* of Plato, which draws a vivid picture of one of the contemporary rhapsodists, we learn that they went about from one festival to another, and contended for the prize which was given for the best performance. The first example of recitation of this kind is met with in **Delos**. It is referred to in a famous passage of

the Hymn to the Delian Apollo, which was evidently composed for the great *πανήγυρις* or religious gathering of the whole Ionic race in that sacred island. The Hymn is doubtless of post-Homeric date, but is old enough to be attributed to Homer by Thucydides (3. 104). In the concluding lines the poet (or rhapsodist speaking in the name of the poet) addresses the maidens assembled at the festival, and bids them remember him in time to come. When any stranger enquires who is the best singer of all that come thither, they are to answer with one voice, 'A blind man, and he dwells in rocky Chios: his songs are the best for all time to come.' 'And we too,' he adds, 'in our turn will carry your fame wherever we go among the cities of men<sup>1</sup>.'

With regard to the recitation of Homer at Athens, the earliest evidence, and (we may add) the only good evidence, is that of the orators Lysurgus and Isocrates. 'Our fathers,' says Lysurgus, 'thought him so good a poet that they made a law for him alone among poets, that his poems should be recited by rhapsodists (*ῥαψωδεῖσθαι*) at every quinquennial holding of the Panathenaea' (*Leocr.* p. 209). Isocrates says more generally that 'our ancestors desired to make his art honoured, both in contests of music (*i. e.* of the rhapsodists), and in the education of the young' (*Panegy.* c. 42)<sup>2</sup>. Neither of these orators says anything of the date or authorship of this law; and later authorities are divided on the point. According to Diogenes Laertius Solon made a law prescribing that the poems should be recited in regular succession, so that where the first rhapsodist left off the next should begin. The same regulation is attributed to Hipparchus by the author of the pseudo-Platonic *Hipparchus* (p. 228). From this disagreement, coupled with the silence of the Orators, it may be gathered that the date of the law was unknown. It cannot, however, be later than the fifth century B.C., and the practice of recita-

<sup>1</sup> That the rhapsodists contended for a prize is evident from passages in other hymns: cp. V. 19, 20 (to Aphrodite)—

χαῖρ', ἐλικοβλέφαρε, γλυκυμείλιχε, δὸς δ' ἐν ἄγωνι  
νίκην τῷδε φέρεσθαι, ἐμὴν δ' ἔντυνον ἀοιδήν.

<sup>2</sup> Plato also refers to the recitation of *ῥαψωδοί* at festivals as a matter for state regulation (*Leg.* p. 834 E).



tion which it was designed to regulate must be still more ancient.

The notice in Herodotus of the contests of rhapsodists at Sicyon in the time of Cleisthenes has been already quoted.

**The Homeridae of Chios.** In the passage quoted above from the second Nemean Ode of Pindar the rhapsodists are styled 'Ομηρίδαι; and the scholia *a.l.* tell us that the word was applied originally to the actual descendants of Homer, afterwards to the rhapsodist **Cynaethus** and his followers (οἱ περὶ Κύναιθον). From another source (Harpocration *s. v.* 'Ομηρίδαι) we learn that there was a 'kindred' (γένος, = the Latin *gens*) of Homeridae in Chios. From these notices, and from the analogy of such kindreds as the Eumolpidae at Athens, the Talthybiadae (hereditary heralds) at Sparta, &c., it has been inferred that the recitation of Homeric poetry was at one time confined to a sort of hereditary guild, claiming descent from the supposed author of the poems.

This hypothesis has played an important part in Homeric controversy, both as supplying a possible mode of transmission of the poems, and as carrying back the recitation by rhapsodists to pre-historic times. Unfortunately the evidence for it is far from being satisfactory. The authorities quoted by Harpocration agree that there was a *gens* of 'Homeridae' in Chios, but do not agree about their descent from the poet. This seems to show that these Homeridae were not known or remembered as rhapsodists. Had they been so their claim to Homeric descent could hardly have been doubted. The scholia on Pindar confirm this inference; for they distinguish the original Homeridae, as real 'children of Homer,' from the later rhapsodists,—at the head of whom they put Cynaethus of Chios. That is to say, if the Scholiast was rightly informed, the most famous of the rhapsodists, who was a native of Chios, did not claim to be a descendant of Homer. But if so, the passage in Pindar cannot refer to a Chian *gens* that did make this claim.

What then, we may ask, does 'Ομηρίδαι signify in Pindar? The answer seems to be that the term has a wide sense, and includes all who busy themselves with Homer—students, admirers, followers and the like. Thus Plato makes the



rhapsodist Ion say that he has spoken so well about Homer that he deserves to be crowned with a golden crown by the Homeridae (*Ion*, p. 530). So in the *Republic* (p. 599) Socrates asks if any state can point to Homer as its legislator, and the answer is, 'No, that is not so said even by Homeridae<sup>1</sup>.' It is in this vague sense, then, that Pindar calls rhapsodists 'sons of Homer.' The statement of the scholiast, so far as it is more definite, is a mere inference from the poet's language.

The scholiast adds that Cynaethus first recited Homer at **Syracuse**, in the 69th Olympiad (504 B.C.). The statement has been doubted, on the ground that Homer must have been known at Syracuse at a much earlier time. But if it is taken strictly of rhapsodic recitation it is not improbable<sup>2</sup>.

**Date of 'rhapsody.'** The result of the foregoing considerations seems to be that the  $\rho\alpha\psi\omega\delta\acute{\iota}\alpha$  of historical times—the essential features of which were that several competing  $\rho\alpha\psi\omega\delta\alpha\iota$  declaimed portions of Homer at a great religious festival—may be traced with certainty up to the sixth century B.C., but not much higher. We have found it in existence about that time in Delos, at Athens, at Sicyon, and (probably) at Syracuse. If we could accept the common belief in hereditary recitation by the Homeridae, we should be able to add Chios, and to carry the practice back for some generations. But here, as has been shown, the evidence fails us.

To fill up this blank in our knowledge—to carry us back over the space which separates Homer from the Delian festival—we must have recourse to evidence of a different kind. We must compare these historical rhapsodists with such corresponding forms of art as we find in Homeric times. How far (we have to ask) can the rhapsodists be thought to represent the manner in which the immortal song of Homer first fell upon the ears of Greek listeners?

<sup>1</sup> Cp. also Plato, *Phaedr.* p. 252; and Isocrates, p. 218 F.

It may be added that the stories about Creophylus as the companion of Homer, from whose descendants the poems passed to Lycurgus, &c., are inconsistent with the belief in a family sprung from Homer himself, and retaining the poems as a kind of heirloom.

<sup>2</sup> Max. Tyr. 23, 5  $\acute{\omicron}\psi\epsilon\ \mu\acute{\epsilon}\nu\ \gamma\acute{\alpha}\rho\ \eta\ \Sigma\acute{\pi}\acute{\alpha}\rho\tau\eta\ \rho\alpha\psi\omega\delta\epsilon\iota\,,\ \acute{\omicron}\psi\epsilon\ \delta\acute{\epsilon}\ \kappa\alpha\iota\ \eta\ \text{Κρήτη}.$

**Homeric singers.** In order to understand the form and the external conditions of epic poetry in its early prime, it is only necessary to study the vivid pictures of the *Odyssey*. Two of the most prominent figures in the poem are professional 'singers' (ᾄδοι), and there are many incidental references to the calling. What, then, is the result of comparing these Homeric singers and their songs with the rhapsodists and 'rhapsody' of the sixth and succeeding centuries? It is that the two things are unlike in almost every circumstance. The word ῥαψωδός cannot be traced in Homer: the symbol of their calling is not the wand of laurel, but the lyre (κίθαρς, φόρμιγξ), which serves to accompany the voice. Great religious gatherings are unknown: the Homeric audience is not the crowd at a festival, but the company of guests in the palace of a king or chieftain. Accordingly there is nothing analogous to the competitive displays of skill which were so familiar afterwards. Only one singer appears at a time, and the plan of distributing a poem between several performers has evidently not been thought of. Above all, the style and manner of the performance are profoundly different<sup>1</sup>. The epic song of Homeric times was the ideal of *narrative*: as Alcinous says to Ulysses (Od. 11. 368)—

μῦθον δ' ὥς ὅτ' αἰδὼς ἐπισταμένως κατέλεξας.

Hence it is characterised by simplicity, repose, evenness of movement, with a certain diffuseness, and especially a fondness for repeating stock passages and conventional turns of expression. The interest is not intense or concentrated, as in the drama. The recitation of the rhapsodists, on the other hand, was markedly dramatic and sensational. The mere circumstance that it was addressed to a vast open-air gathering called for tones and gestures which would have been out of place at an ancient Homeric banquet. But the character of the audience had undergone further changes, part of the general change from the quasi-feudal to the industrial and

<sup>1</sup> This point is brought out by Nutzhorn, with the combination of knowledge and literary judgment which distinguishes his treatment of Homeric matters: see pp. 74-99 (*Die Unzulänglichkeit der Rhapsodenvorträge*).

democratic condition of Greek society. The Homeric singer had to amuse the abundant leisure enjoyed in time of peace by a warlike and aristocratic class: the rhapsodist furnished entertainment for the few days of a popular holiday. Homeric poetry, in short, belongs to an age in which the art of the rhapsodist—which we find everywhere in the 6th century—was still unknown.

**Poems attributed to Homer.** Besides the *Iliad* and *Odyssey*, which ancient scholars (with one or two exceptions) agreed in regarding as the work of Homer, various poems were at one time or another ascribed to him.

Herodotus, in a passage already referred to (2. 117), argues against the Homeric authorship of the *Cypria*, on the ground of a contradiction which he finds between it and the *Iliad*. In another place he quotes ‘Homer in the *Epigoni*’ (4. 32), but implies a doubt whether that poem was really Homer’s. We have already seen that the poet Callinus attributed the *Thebais* to Homer: and Pausanias, who gives us this information, adds that many high authorities agreed with him.

In the case of other epics there were stories current which connected them in some secret way with Homer. Thus the *Capture of Æchalia* passed under the name of **Creophylus** of Samos; but according to a story which is at least as old as Callimachus, it was composed by Homer and given to Creophylus in return for hospitality (Strab. xiv. p. 638). Similarly the *Little Iliad* and the *Phocais* were said to have been given by Homer to **Thestorides** of Phocæa, with whom (according to the Phocæans) he lived for some time. And **Stasinus**, the reputed author of the *Cypria*, was said to have received the poem from Homer as the dowry of his daughter.

Of the minor poems the most celebrated was the *Margites*, which is treated by Aristotle (*Poet.* 4) as undoubtedly Homeric. Several other light or sportive pieces (παίγνια) are ascribed to him by ancient Grammarians—among them the extant *Batrachomyomachia*, and the so-called *Epigrams*. These last are of considerable interest as popular rhymes, or folk-lore in verse, connected for the most part with different Ionian cities. Finally, the *Hymns*, or *προοίμια*, if we may judge from the



reference of Thucydides (3. 104) to the Hymn to Apollo, were anciently supposed to be the work of Homer.

From these facts it has been inferred by modern scholars that the name "Ὅμηρος" did not originally denote an individual, but an 'eponymous' or representative personage, standing for the class of poetry of which the *Iliad* and *Odyssey* are the great examples. The evidence, however, does not carry us so far as this. It is true that numerous poems were, at different times and places, ascribed to Homer; but this is only the natural result of the attraction of a great name. To say that at one time all epic poetry was regarded indiscriminately as 'Homeric' is a great exaggeration. The real representatives of ancient opinion—Aristotle and the Alexandrian critics—give no countenance to such a view<sup>1</sup>.

**Cyclic poems.** Since the *Iliad* covers a very small part of the War of Troy—not including the actual taking of the city,—and the *Odyssey* deals with the fortunes of one only of the heroes, there was ample room left for other poets who desired to take their subjects from the Trojan history. Accordingly **Arctinus** of Miletus was the author of two poems, the *Æthiopis* (which related the last exploits and death of Achilles), and the *Sack of Troy* (Ἰλίου πέρις). The last part of the siege was also the subject of the *Little Iliad*, generally attributed to **Lesches** of Mytilene, of which Ulysses appears to have been the hero. The *Cypria* related the earlier part of the story, beginning with the origin of the war, and dwelling especially on the adventures of Paris and Helen. It brought down the narrative to the point where it is taken up by the *Iliad*. Parallel to the *Odyssey*, again, but beginning

<sup>1</sup> Much has been made in this connection of the statement of Proclus (in his *Life of Homer*) that 'the ancients ascribe the κύκλος also to him'; which has been understood to mean that all the poems of the so-called 'Epic Cycle' were thought at one time to be Homeric. This however is open to manifold objections. The 'ancients' referred to by Proclus—doubtless the Alexandrian critics—invariably assume that the 'Cyclic' poems are later than Homer; and the κύκλος intended is in all probability not the Epic Cycle, but one of the short pieces commonly believed to be Homeric (see the *Journal of Hellenic Studies*, vol. iv. p. 325).



at an earlier point, the *Nostoi* described the 'returns' of the other heroes, especially Agamemnon and Menelaus. Finally the *Telegonia* of **Eugammon** formed a sequel to the *Odyssey*, and closed the heroic order of things.

In comparatively late times—probably long after the period of the Alexandrian critics—a number of poems, and extracts from poems, were arranged in the form of a versified chronicle, embracing the whole mythical history, from the beginning of the world to the death of Ulysses. This compilation was known as the Epic Cycle (ἐπικός κύκλος), perhaps because it had a place in the round of subjects (τὰ ἐγκύκλια) which were the staple of education. For the Trojan part of the history the poems just mentioned were laid under contribution; and indeed it is to this fact that our knowledge of them is chiefly due. The *Iliad* and *Odyssey* were taken into the Cycle in their entirety. The fact that the other six epics of the Trojan part furnished together only 29 Books, as against the 48 of Homer, will give an idea of the relative estimation in which the poets were held by the ancients<sup>1</sup>.

Scanty as is our knowledge of these ancient poems, there is enough to show, both that they followed the lines laid down in the *Iliad* and *Odyssey*, and also that they contained much matter of a distinctly post-Homeric character. Under the latter head may be mentioned the Attic legends of Theseus, his grandsons Demophon and Acamas, and Ariadne; the legends (probably local in the Troad) of the Judgment of Paris, and the escape of Æneas from Troy; the stories of Iphigenia, Telephus, Palamedes, Medea, Penthesileia, Memnon, Laocoon, Cassandra; the wider geography, especially the acquaintance with the northern shores of the Euxine; the appearance of usages and beliefs unknown to Homer, such as purification from homicide, the resort to oracles, and (above all) the worship of heroes as beings of a semi-divine nature.

<sup>1</sup> It does not follow that the poetical value of these ancient poems was small. Indeed the fact that they were preserved for so many centuries is a sufficient testimony to their merit. The *scriptor cyclicus* of Horace (*A. P.* 136) is not one of them, and has nothing to do with the Epic Cycle. If any single poet is meant by the phrase, it is either Antimachus or one of the later Alexandrian school.

In these and other points the 'cyclic' poems help to bridge over the gulf which separates the age of Homer from the earliest records, and thus furnish indirect evidence of the antiquity of the Homeric poems:

**Wolf's theory of Homer.** The 'higher criticism' of Homer—by which is meant the modern series of enquiries into the history and structure of the poems—owes its origin to the illustrious scholar Friedrich August Wolf, whose treatise entitled *Prolegomena ad Homerum* was published at Halle in the year 1795.

In this work—one of the few to which the term 'epoch-making' may be unreservedly given—Wolf maintained that the *Iliad* and *Odyssey* were not composed at once, or by a single hand, but reached their present form by means of numerous additions and developments, the work of successive 'Homeridae' and rhapsodists. The period of formation, in his view, was brought to a close by the collection and arrangement of the scattered rhapsodies, which is said to have been carried out under the direction of Pisistratus. Thenceforth minor improvements were made by 'arrangers' (*διασκευασταί*), until the time of the Alexandrian grammarians; after whom the text remained unaltered except by the minute emendations of critical scholars.

It is to be observed that Wolf did not abandon the belief in a great individual poet. He supposed an 'author' of the poems, by whom the thread of the story was carried down a certain way (p. cxxiii). He even allows the name 'Homer' to stand for the composer of the 'greater part of the rhapsodies' (p. cxxxv). Very little, indeed, is said in the *Prolegomena* on this part of the question; but in the Preface to an edition of the *Iliad* published in the same year he expresses the opinion that in both *Iliad* and *Odyssey* 'the web was started and the weaving carried on for some way' by the original poet; but 'where the new threads of the woof begin, perhaps will never be determined.' In any case, he adds, it is clear that Homer is the author of nothing beyond the greater part of the poems; the rest is due to *Homeridae*, *Pisistratidae*, *διασκευασταί*, and *critici*.

The reasoning by which Wolf was led to these conclusions, after many years of study, was not founded in any large measure upon internal evidence. Indeed he speaks in enthusiastic language of the unity and artistic structure of the poems (especially of the *Odyssey*), of their even flow of narrative, uniformity of style, and consistency in circumstances and details. The decisive grounds, to his mind, were those which he calls 'historical'; meaning by the term, not the statements of ancient writers about Pisistratus, the Homeridae, &c., but considerations drawn from the character of early popular poetry, and the necessary conditions of civilisation in times when popular poetry forms the chief or the only literature. The arguments on which he insisted were mainly the two following:—

(1) The art of writing was unknown in the time of Homer, or at least had not been brought into general use. Without writing it is impossible that poems so long and so highly finished as the *Iliad* and *Odyssey* could have been either composed in the first instance, or transmitted through several generations.

(2) In an age when poetry was only enjoyed by oral recitation, a long and artistically constructed poem would be without meaning or object. Recitation necessitates short pieces, such as can be produced at a single sitting. A long poem, or long work of any kind, implies a *reader*, one who can return to his book time after time till it is finished. It would be like a great ship built in a place from which there were no means of launching it. There is always a relation between the form of a work of art and the manner in which it is to be enjoyed by the audience or spectators. Hence the artistic structure of the Homeric poems is really a circumstance which tells *against* the antiquity of their present form. The argument is further confirmed by the practice of the rhapsodists, who did not attempt to recite the whole of a poem, but gave only a comparatively short portion (whence the use of the term 'rhapsody' for the books of the *Iliad* and *Odyssey*). Moreover, the 'cyclic' poets, who would naturally keep to the Homeric type, do not seem to have imitated the artistic unity of the *Iliad* and *Odyssey*.



The first of these arguments is generally regarded now as inconclusive. It is probable enough that writing, even if known in the time of Homer, was not used for literary purposes. On this point the case is stated by Wolf with wonderful force. But it by no means follows that a poem as long as the *Iliad* could not be composed and transmitted. The old German *Parzival*, a poem of more than 24,000 verses, was the work of a man who could neither read nor write; yet every detail in it is consistent. Many other examples may be given of the same kind; and indeed Wolf himself allowed that the power of memory in unlettered times cannot be judged of from our experience.

The second argument was the true corner-stone of Wolf's theory, and probably had the largest share in the extraordinary success of the *Prolegomena*. It appealed to ideas which greatly influenced the thought of his contemporaries—the ideas which find their chief expression in the word 'nature.' There was an ancient distinction between 'natural law,' and that which is created by convention and positive enactment in particular states. The eighteenth century philosophers made much use of this distinction, and of the derived ideas of 'natural rights' and the natural condition of society. Rousseau, in particular, imagined that in uncivilised countries he had found a natural and simple happiness, which the complexity and restraints of artificial (i. e. civilised) life had made impossible. A similar vein of speculation was carried into art and literature. 'Naturalness' was a quality much valued, and was found especially in popular poetry, the study of which had been stimulated by the publication of the *Nibelungenlied*, and by the supposed parallel discovery of very ancient Celtic epics, the pretended 'poems of Ossian.' The tendency of criticism was to find in such poetry a simple vigour, an originality and spontaneity of genius, which cultivated poetry, with its traditional models and rules of art, could no longer attain to. These qualities were especially admired in Ossian, who was regarded as a type of the literature characteristic of a highly gifted but primitive and unlettered people.

The application of these ideas to Homer had been attempted before the time of Wolf; especially in Robert Wood's *Essay*

on the *Original Genius and Writings of Homer*, a book which was enthusiastically praised in Germany. It was Wolf, however, who first showed the difficulty of reconciling them with the common opinion about the antiquity of Homer. He pointed out with unanswerable force (as it then seemed) that a poem of the length and artistic character of the *Iliad* or *Odyssey* could not be assigned to an age of primitive unwritten poetry—an age which was one of Homeridae and rhapsodists, not of books and literary cultivation.

The progress that has been made since Wolf's time in knowledge of the various groups of literature that may be classed together as 'popular,' has deprived these arguments of most of their force. The difference between 'popular' and 'cultivated' poetry is one of degree; and the importance of it depends upon the circumstances of the particular case. That the epics of an early civilisation must necessarily be short pieces—'lays' or 'ballads'—would hardly be maintained: and in any case there is no ground for the assumption that Homer is the poet of a civilisation incapable of sustained or artistic poetry. Mr. Matthew Arnold has most justly said that 'as a poet he belongs—narrative as is his poetry, and early as is his date—to an incomparably more developed spiritual and intellectual order than the balladists<sup>1</sup>.' The difficulty of such a poet arising at so early a date is not at all met by breaking up the *Iliad* and *Odyssey* into lays or ballads; for the *dissecta membra* still exhibit the superiority of which Mr. Arnold speaks. But in fact all such reasoning fails, because we have no sufficient knowledge of the period in question. We cannot fix upon the century when Greece had emerged so far from the condition of barbarism as to be able to produce the Homeric poems. The argument that an *Iliad* was impossible in the rude times of the ninth or the tenth century B.C. is a mere argument *ad ignorantiam*.

The true ground, then, of Wolf's scepticism was the impossibility to his mind of producing long connected poems in the time of Homer—an impossibility which, as he emphatically

<sup>1</sup> *On translating Homer, Last words*, p. 63.



said, outweighed the many other difficulties of his case<sup>1</sup>. It was only by way of supplement and confirmation that he resorted to the slender evidence (*tenues et obscuras per se reliquias*) furnished by ancient writers. But when he found a number of statements attributing to Pisistratus the work of collecting the scattered portions of the Homeric text, and restoring from them the existing Iliad and Odyssey, he was naturally led to suggest, in accordance with his theory, that these statements represented an imperfectly understood tradition of the real facts:—that the supposed restoration or re-arrangement of the poems was in truth their first arrangement, at least in their present form;—in short, that Pisistratus created an order which, if not wholly new, was at least far beyond the design of the original poet<sup>2</sup>.

The *prima facie* evidence for this story is not such as to give it serious importance. Cicero, who is the earliest authority, lived just five centuries after the time in question. The first Greek authority for it is Pausanias, who was contemporary with

<sup>1</sup> 'Saepius eadem repeto, sed identidem repetendum est illud *posse*, cujus ex ipsa humana natura vis tanta est et firmamentum causae nostrae, ut nisi illud tollatur, nemo aliis difficultatibus, quibus ea fortasse laborat plurimis, angi et sollicitari debeat' (p. cxii).

<sup>2</sup> The series of authorities begins with Cicero, who says, by way of proof of the learning of Pisistratus, that he 'is said to have been the first who arranged the books of Homer, which were previously in disorder, as we now have them' (*primus Homeri libros, confusos antea, sic disposuisse dicitur ut nunc habemus*). So Pausanias (vii. 26), Πεισίστρατος ἔπη τὰ Ὀμήρου διεσπασμένα τε καὶ ἄλλα ἄλλα-χοῦ μνημονεύόμενα ἡθροίζετο. It is needless to quote the later writers who repeat this story; but one of the biographies of Homer gives an epigram, said to have been inscribed on the statue of Pisistratus at Athens, which is worthy of notice. In it he calls himself—

τὸν μέγαν ἐν βουλαῖς Πεισίστρατον, ὃς τὸν Ὀμηρον  
ἡθροισα, σποράδην τὸ πρὶν αἰδόμενον.

It may be regarded as certain that there was no ancient statue of Pisistratus at Athens, and therefore that the epigram is a mere literary exercise, going back at furthest to Alexandrine times. It seems probable, however, that it is the source from which the other statements are derived. See Nutzhorn, p. 15 ff.

the Antonines. It is not referred to in the older scholia on Homer (*i.e.* in those which we know to be based on the writings of Aristarchus), but only in the later scholia, Eustathius, Suidas, &c. It is therefore unknown (so far as we can gather) to Herodotus and Thucydides, who are the sources of our information about Pisistratus, and to the great Alexandrine grammarians, by whom everything that bore on the text of Homer was brought together and recorded. When we add the silence of the Orators, of Aristotle, and (above all) of Strabo, it seems hardly necessary to say more.

But the story is inconsistent with other accounts, some of which rest on much better authority. Two writers of the fourth century B.C., Ephorus and Heraclides Ponticus, related that the Homeric poems were brought to the Peloponnesus by **Lycurgus**. Plutarch repeats this with the addition that till then the poems were only known here and there in fragments (*σποράδην*). Again, we have seen that, according to Diogenes Laertius, there was a law of **Solon** providing for the recitation of Homer in proper order, so that the whole of each poem should be recited by a succession of rhapsodists. Finally, the author of the pseudo-Platonic *Hipparchus* says that his hero, **Hipparchus**, son of Pisistratus, first brought the poems of Homer to 'this land' (*viz.* Attica), and made the regulation which Diogenes Laertius ascribes to Solon.

Modern scholars have sought to harmonise these notices, and to assign to Lycurgus, Solon, Pisistratus, and Hipparchus their several shares in the service done to Homer. This would be legitimate if there were reason to regard any of them as historical. But in fact they are mere mythical anecdotes, supplemented by the guesses of scholars. This is plain (1) from their late date, and (2) from their internal contradictions, especially the way in which the same fact is asserted of two or three different persons. It is hardly too much to say that they are versions of a single story, told in turn of the chief statesmen of early Greek history. Moreover (3) the best attested of the accounts, that of which Lycurgus is the hero, is not only inconsistent with the Pisistratus story (for it is not likely that complete copies of Homer were known in the Peloponnesus before they reached Athens), but is *prima facie*

unhistorical. Lycurgus is probably not a historical person: and in any case his meeting with Homer (as related by Ephorus) is the very type of a literary myth. But if the stories about Lycurgus are mythical, so *a fortiori* are the later versions which have been transferred to Pisistratus and Hipparchus. Finally, (4) the Pisistratus story bears the stamp of the Alexandrine age—an age of reaction in favour of tyrants, especially for their patronage of letters; an age also of book-collecting, as at Alexandria and Pergamus, and of attention to the texts of the chief poets. Like the studied rehabilitation of Hipparchus in the dialogue *Hipparchus*, it is evidently little more than a piece of flattery (conscious or unconscious) of the reigning Ptolemy.

**Hermann's theory.** It is remarkable that for more than thirty years from the publication of Wolf's *Prolegomena* no considerable progress was made in the Homeric question. After this period of barrenness the discussion revived, and the decade 1830–1840 was marked by numerous and important writings, especially those of Hermann and Lachmann on the one side, and of Nitzsch, Welcker, K. O. Müller, and Bernhardt on the other<sup>1</sup>.

G. Hermann, who was beginning to be known as a rising scholar when the *Prolegomena* appeared, was one of those who most decidedly accepted the new views. In the preface to his edition of the *Homeric Hymns* (1806) he endeavoured to carry out Wolf's conception of the growth of poems in the hands of the rhapsodists, and to show how it may be applied to textual criticism. The object of his later papers was to modify the Wolfian theory in such a way as to meet objections which had occurred to his own mind, or had been recently put forward by Nitzsch. The chief of these was the difficulty of under-

<sup>1</sup> The following list of the chief publications will show the activity of this period of the controversy:—G. W. Nitzsch, *De Historia Homeri*, 1830–39; G. Hermann, *Ueber Homer und Sappho*, 1831; *De Interpolationibus Homeri*, 1832; *De Iteratis apud Homerum*, 1840; F. G. Welcker, *Der epische Cyclus* (first part), 1835; G. Bernhardt, *Grundriss der griechischen Litteratur*, 1836; K. Lachmann, *Betrachtungen über Homers Ilias*, 1837–41.



standing why the supposed Homeridae &c. should have confined themselves to the singularly narrow limits within which the action of the Iliad moves. Even if we imagine successive additions to a comparatively short poem,—not the aggregation of originally independent songs,—it is hard to believe that such additions would have all related to the few days within which the action of the Iliad is confined, to the exclusion of such events as the death of Achilles, or the taking of Troy. And (as Hermann observes) it is no answer to say that other poems on these themes may have been lost. That could only happen if the poems on the ‘Wrath’ had been distinguishable from the rest, by merit or otherwise: whereas it is of the essence of Wolf’s theory that the Homeridae were a school working in a common spirit and with nearly equal art.

Hermann meets this difficulty by ascribing to the original poet not merely the beginning of each poem—the ‘starting of the web,’ as Wolf expressed it,—but also the plan and outline. He assumes that the primitive poetry of Greece was a simple kind of narrative, in the Hesiodic vein: that in very early times a ‘Homer’ arose, who sang of the Wrath of Achilles and the Return of Ulysses in two poems of no great compass, but with more genius, force, and art than the others; that former poets who may have sung of the Trojan story were eclipsed and forgotten: and that later singers were obliged to confine themselves to the two Homeric subjects—improving, adorning, adding as much as they could, but leaving the original nucleus, with the outline of the story, unaltered. His method, accordingly, consisted in the discovery of *interpolations* of various kinds. He gives several examples, but does not seem to have thought it possible to restore the original Homeric kernel.

Thus stated, Hermann’s theory may appear to be no more than a slightly modified form of Wolf’s. In reality it involves a significant change from the Wolfian point of view, in so far as it gives up the assumption that the original ‘Homeric’ poems were of a primitive and inartistic type. Indeed it is characteristic of Hermann that he does not resort to general and *a priori* considerations, such as those derived from the nature of popular poetry, its relation to legend, and the like,

but rests his view upon contradictions and other traces of want of unity. Thus his method is critical, and free from the ruling ideas of the century. Perhaps for that reason he exercised comparatively little influence on the subsequent discussion.

**Lachmann's eighteen lays.** Lachmann belongs to the generation following Wolf: he was born in 1793, just two years before the date of the *Prolegomena*. He began his work in the field of epic poetry by an attempt to apply the Wolfian method to the mediaeval German *Nibelungenlied*, which he dissected into twenty 'lays'.<sup>1</sup> His two Homeric dissertations appeared in 1837 and 1841; but previously he had discussed the question in a series of letters to K. Lehrs, an account of which (with some extracts) has been given by Friedländer<sup>2</sup>.

Although Hermann and Lachmann were both followers of Wolf, it would be difficult to imagine a greater contrast than that which they present, alike in method and in results. Lachmann was above all things a student of popular literature and legend, and found in them the criteria which he applied to Homer. He pronounced Hermann's method of 'interpolations' to be insufficient; and he absolutely rejected the notion of a great poet to whom the *plan* of the *Iliad* and *Odyssey* might be ascribed. Indeed he went considerably beyond Wolf in this direction: for he left no room for a 'Homer,' or for such a 'starting of the web' (*orsam telam*) as Wolf admitted. Hence the lays into which he dissected the *Iliad* are much shorter, more distinct in character, and more independent of each other, than Wolf supposed possible. The unity of the story, in his view, could not be the work of a single mind. 'The choice of subjects like the Wrath of Achilles or the Return of Ulysses shows the artistic intelligence of a fully formed poetry, such as had not been attained in the time of the Cyclics. In the simpler epic times it is not the individual poet that creates these unities, but the legend, working unconsciously, as in the formation of language.' This

<sup>1</sup> In his book *Ueber die ursprüngliche Gestalt des Gedichts von der Nibelungen Noth*, Berlin, 1816—just twenty-one years after the *Prolegomena*, and twenty-one years before his own Homeric work.

<sup>2</sup> *Die homerische Kritik von Wolf bis Grote*, pref.



is the corner-stone of his theory. 'Saga'—the legend that passes from mouth to mouth in a prose form—is prior to the lays of the singer, but is developed with and through the lays<sup>1</sup>.

The resolution of the Iliad into its component lays is effected by Lachmann by means of the discrepancies and inequalities which he finds in the existing text. In estimating these his standard is professedly that of the popular singer. In the ages of simple 'uncorrupted' poetry he finds that the circumstances are always thought out clearly by the poet, so that inconsistencies of detail are impossible. 'The Parzival,' he says, 'is a poem of 24,810 verses; its author, Eschenbach, could neither read nor write: yet you could offer a prize for the smallest contradiction.' Accordingly, in the first book of the Iliad, when we know that Apollo has been sending his darts upon the Greeks, and that Athene has come down to stay the hand of Achilles at the height of his quarrel with Agamemnon, and we then read in the speech of Thetis to Achilles that the gods had all gone the day before to visit the Ethiopians (i. 424),—this is a contradiction of which the primitive poet could not be guilty<sup>2</sup>. Hence the speech of Thetis is not by the same hand as the earlier part of the book. By arguments no stronger than this—often indeed much weaker—Lachmann resolves the Iliad into eighteen lays, with a very large number of additions, interpolations, and connecting passages, due partly to successive poets, and partly to the arrangement and fusion of the whole in the time of Pisistratus.

As the validity of Lachmann's method of dealing with the Iliad depends in great part on analogies drawn from the ancient German epics, it is important to observe that his theory of the *Nibelungenlied* is not now generally accepted by scholars. Jacob Grimm himself, in his funeral address on

<sup>1</sup> 'Wer nicht begreift wie die Sage sich vor mit und durch Lieder bildet, der thut am besten sich um meine Untersuchungen eben so wenig zu bekümmern als um epische Poesie, weil er zu schwach ist etwas davon zu verstehen' (*Betrachtungen*, xxiii).

<sup>2</sup> 'In unschuldiger Zeit, die auf bestimmte Anschauung hält' (*Betr.* ii).

Lachmann<sup>1</sup>, expresses dissatisfaction with his treatment both of the *Nibelungen* and of Homer: saying that with longer reflection he had ceased to share his point of view. It has now been shown by Professor K. Bartsch that the *Nibelungenlied*, in the form which we arrive at by comparison of the MSS., is the work of a single author,—an author who had a stanza of his own, and if he used older matter, at least recast it in that stanza<sup>2</sup>. Hence the notion of an aggregation of lays has been given up: and so far as the analogy of the *Nibelungenlied* tells upon the Homeric controversy, it is on the side opposed to Lachmann.

The case against Lachmann's Homeric theory has been put with great force by Mr. Grote in his well-known chapter. In truth the *a priori* improbability of the theory is so great as to outweigh almost any arguments in its favour. As Schiller said of Wolf's own view, immediately after the appearance of the *Prolegomena*, it is an essentially 'barbarous' theory. There is a characteristic passage in which Lachmann pours contempt upon those who complain of being deprived of 'their Iliad,' and will not accept the much more splendid single lays which he offers them in its stead. But if Lachmann's 'lays' existed separately, and were more splendid, and were known and admired in this form down to the time of Pisistratus, what Greek would ever have thought of fusing them together into a new whole? Such a process would be repugnant to artistic feeling; in short, as Schiller said, barbarous. And if we look to the convenience of recitation which would chiefly influence a statesman like Pisistratus, the case is still stronger. The custom of the time was that the rhapsodists recited short pieces only. Hence a series of short poems was as well suited for their performances as a single long poem was inconvenient and a source of difficulty.

**Apologetic of Nitzsch.** The revival of Wolfian criticism in the hands of Hermann and Lachmann was primarily due to

<sup>1</sup> *Rede auf Lachmann*, in J. Grimm's *Kleinere Schriften*, vol. i. See especially pp. 156, 157.

<sup>2</sup> Hermann Fischer, *Die Forschungen über das Nibelungenlied seit Karl Lachmann*, p. 218.

a series of attacks made upon Wolf's theory by Gregor Wilhelm Nitzsch, of the University of Kiel, most of which appeared as instalments of his work entitled *De historia Homeri maximeque de scriptorum carminum aetate Meletemata* (1830-37). Though somewhat desultory in character, and not to be compared in finish and attractiveness with the writings of Welcker and O. Müller, these papers are rich in material, and indeed will be found to contain most of the reasoning that has been used in defence of the old view of Homer.

It is the especial merit of Nitzsch to have perceived the importance to the Homeric controversy of the so-called 'Cyclic' poets (see p. xxi.). By showing that they were influenced, not only by the narrative of Homer, but also by the *form* and *compass* of the Iliad and Odyssey, he proved that these two poems must have reached something like their present state in quite pre-historic times—the *Iliad* before the time of Arctinus (who was of the eighth century B.C.), the *Odyssey* before the *Nostoi*, i. e. not later than the seventh century.<sup>1</sup>

In dealing with Wolf's arguments from the ignorance of writing in Homeric times, and from the manner in which epic poetry was recited by rhapsodists, Nitzsch did not refuse to admit the general doctrine according to which epic literature began with *short unwritten* pieces, and advanced by degrees to poems of more artistic structure. His first efforts were directed to showing that the use of writing in Greece was much more ancient than Wolf had maintained, and might go back to the time of Homer. The Homeric poems, therefore, need not belong to the supposed primitive stage of epic poetry: but Nitzsch went so far in the direction of Wolf's theory as to believe them to represent the first great advance from that stage<sup>1</sup>. 'Homer' was no longer, as with Wolf, the author of

<sup>1</sup> 'Ergo, ut dicam quod mihi nunc maxime probatur, Homerum interpretor eum qui ex variis antiquiorum carminibus, quae de rebus Trojanis fuerint minora, multum profecerit, et qui Iliadem, quae antea de sola Jovis βουλῇ fuisset, conformaverit in hanc quam legimus de ira Achillis, primum Graecis gravi, deinde in ipsum vertente; donec, Priami maxime admonitione, in temperantiam humanaeque sortis conscientiam vocatur. In hoc carmine plurima



a short unwritten poem on the anger of Achilles, out of which the *Iliad* ultimately grew: he was the poet who first made use of short poems of this kind as the materials of a great epic, of which the anger of Achilles formed the cardinal subject. Both theories, it will be seen, recognise a process of forming epics out of pre-existing material; the difference is that on one theory this process is attributed to various subordinate agencies, 'Homeridae,' Pisistratus, and the like, who carry on (more or less unconsciously) the *Homeric* beginnings; while on the other it is the work of 'Homer' himself, using the pre-Homeric 'lays' as mere materials for a great poetical creation. And this, it should be observed, is not a difference of detail. It is characteristic of the Wolfian theory, and indeed of the general tendency in criticism out of which the Wolfian theory sprang, that the name of Homer, with all its associations, should be refused to a work of art on a great scale, like the *Iliad* and *Odyssey*, and reserved for the supposed shorter pieces in which a simple and primitive and therefore truly Homeric character was thought to reside.

**Grote's theory of the *Iliad*.** Of the many solutions of Homeric problems which have been given to the world since the times of Nitzsch and Lachmann, the most important is undoubtedly the theory as to the composition of the *Iliad* proposed by Mr. Grote in his *History of Greece* (Part I, ch. xxi).

In his general views of Homer Mr. Grote may be said to be a follower of Nitzsch. Like Nitzsch he rejected Lachmann's manner of analysis, and regarded the poems as representing an advance from an earlier period of epic 'lays.' The *Iliad*, however, seemed to him to be a work in which the poet's original plan had been interfered with by later additions from the same or a different hand. This plan, he argued, is indicated in the first book, where Zeus consents to honour Achilles by the defeat of the Greeks, and is not carried out

ex antiquioribus retenta suspicor: Odysseam vero ab eodem fortasse poeta simili quidem antiquiorum usu, sed tamen ita compositam ut non solum hanc operis descriptionem primus invenerit, sed etiam singula ipse exornaverit pleraque omnia' (*Hist. Hom.* I. p. 112).



till the eighth book, when the Greeks for the first time suffer a reverse. Consequently Books II-VII and Book X must be later additions, designed to give a more general picture of the war than the story of the anger of Achilles could furnish—in Mr. Grote's language, to convert the 'Achilleis' into a true 'Iliad.' The ninth book, on the other hand, he condemns as inconsistent with the plan of the poem, chiefly because it represents Achilles as obtaining from the Greeks all the honour that he desired, or that Zeus had promised, and yet refusing to be appeased. The last two books he regarded as continuations of a story which had reached its proper end by the reconciliation of Achilles and the death of Hector.

Although Mr. Grote supposes the Homeric poems to have been based to some extent upon pre-existing 'lays,' he makes no use of the hypothesis. He does not connect any episodes of the Iliad with this earlier condition of epic poetry; and he does not admit that the interpolated parts can have been originally distinct poems. His theory is strictly a theory of 'interpolations,' *i. e.* of passages composed with a view to the place which they hold in the entire work. Hence it is not open to the objections which theories of independent authorship have to meet: the objection, for example, that independent poets would not agree to describe the few days during which Achilles was absent from the war. The issue which we have to deal with in criticising it is simply whether the sequence of the narrative is sufficiently in accordance with the general design of the poem. If Zeus has promised to cause the Greeks to fly before Hector, can they be represented as at first victorious? If Achilles holds aloof in anger because he has not been honoured, must he return as soon as sufficient honour is offered?

In attempting to answer these questions, we must remember that perfect logical consistency in a work of fiction may be, and indeed generally is, unattainable. It is the art of the poet that disguises from us the improbabilities or impossibilities that lurk in his story. In the case of the Iliad, for instance, there is at the outset the improbability that a prince of the temper and prowess of Achilles should allow such an outrage as the taking away of Briseïs to be inflicted upon him.

The poet, however, evidently had no choice : and similarly it may be that episodes such as the Duel of Paris and Menelaus, or the Aristeia of Diomedes, owe their place in the *Iliad* to a poetical necessity—a necessity which may lie in the traditional form of the story, or in the need of contrast to the subsequent Greek defeats. Some further remarks on Mr. Grote's criticism will be found in the introductions to the eighth and ninth books (pp. 328, 339).

**The Chorizontes.** The question whether the *Iliad* and *Odyssey* are works of the same author or not is little connected with the rest of the Homeric controversy. It is the only part of the subject which was discussed by the ancients, among whom the term οἱ χωρίζοντες was applied to those who 'separated' the *Odyssey* from the *Iliad*. The chief representatives of this view appear to have been **Xenon** (from whom it is sometimes called τὸ Ξένωνος παράδοξον) and **Hellanicus**—both of them probably grammarians of the early Alexandrine time. The scholia contain several of their arguments, with the replies made by Aristarchus.

It has been already noticed that there was a tendency to attribute epic poems somewhat indiscriminately to Homer, and accordingly the fact that the *Odyssey* continued to be regarded as Homeric hardly proves more than the want of an obvious ground for thinking otherwise. In the absence of other literature of the same period it is hardly possible to say whether the likeness between the two poems is greater than would be found to subsist between any two early epic poems taken at hazard. Most scholars have thought the *Odyssey* later than the *Iliad* : and this view is supported by the following among other considerations.

1. The subject of the *Iliad* must have received poetical treatment before that of the *Odyssey* : for the *Iliad* deals with the main story of the Trojan war, of which the *Odyssey* is a mere sequel.

2. The narrative of the *Iliad* (whatever may be the proportion of fact which it contains) is historical in character and tone ; while the *Odyssey* is made up to a large extent of mere fairy tales. Originally these two elements were distinct : hence

the combination of them in the *Odyssey* must have been the work of time. The *Ulysses* of the *Iliad*—one of the leaders in a great national war—belongs to a wholly different sphere from the *Ulysses* of a popular tale (*Mährchen*) like that of the Cyclops. The fact that he is found as the hero of stories of the latter kind shows that the traditions of the Trojan warriors must have been long familiar to the people—so long as to have in great measure lost the character which they bear in the *Iliad*.

3. The *Odyssey* shows traces of the growth of legend. The incident of the Wooden Horse is nowhere alluded to in the *Iliad*, and is quite alien to its spirit. The quarrel of Ajax and *Ulysses*, the wanderings of Menelaus, the murder of Agamemnon, with other important events in the same part of the history, seem to be unknown to the poet of the *Iliad*.

4. The frequent references to 'singers' (*ᾄοιδοί*) in the *Odyssey*, and to the Trojan war as the chief subject of song (cp. *Od.* 12. 189-191), compared with the almost total silence of the *Iliad*, lead us to think that a considerable development of epic poetry had taken place in the interval, and that in this development the example of the *Iliad* had exercised a decisive influence.

5. The theology of the *Odyssey* is different from that of the *Iliad*, both in its general character and in details. The contests between opposing gods—which were a kind of reflexion of the battles of Greeks and Trojans—have now ceased, and something like a moral government of the world is established. **Olympus**, the seat of the gods, is no longer the actual mountain, but a supra-mundane place, undisturbed by storms and always bright (*Od.* 6. 42 ff.). The messages of the gods are sent by **Hermes** (instead of *Iris*). **Aphrodite** has become the wife of **Hephaestus**. A species of immortality is promised to Menelaus (*Od.* 4. 561 ff.),—an anticipation of the later system of hero-worship<sup>1</sup>. **Delos** occurs in connexion with the worship of **Apollo** (*Od.* 6. 162), and **Pytho** (i. e. *Delphi*) is the seat of

<sup>1</sup> The alternate immortality of the **Dioscouri** (*Od.* 11. 298 ff.) and the apotheosis of **Heracles** (*Od.* 11. 601 ff.) might be added here; but the passages are probably interpolated.

an oracle (Od. 8. 80). The Odyssey is further distinguished by the number of subordinate (non-Olympian) divine, or at least superhuman, beings—Aeolus the lord of the winds, Circe, Calypso, the Cyclops, &c.—and of objects such as the girdle of Leucothea, the magic ships of the Phaeacians, the trident of Poseidon.

6. It is dangerous to lay much stress upon the vocabulary, which depends very much upon the subject. It is worth noticing however that the adverb *εἶθαρ*, the form *τύνῃ* (for *σύν*), the verbs *χραιομέω*, *χωρέω*, *μαρμαίρω*, *παμφαίνω*, the nouns *ἄποινα*, *γέφυρα*, *κασσίτερος*, *λοιγός*, *νόθος*, *φηγός*, *λαιψηρός*, *ζάθεος*, *έκηβόλος*, *έκατος*, are peculiar to the Iliad; the nouns *ἤλεκτρον*, *γείτων*, *βασίλεια*, *έστίη*, *πτωχός* (*πτωχεύω*), *χρήματα*, *δέσποινα*, *έλπίς*, *έλπωρή*, *έσθής*, *άγνός*, *θεουδής*, to the Odyssey. The verb *λέγω* in the sense of *telling* is confined to the Odyssey (see on Il. 2. 222): also *χράω* (*χράομαι*) of oracular answers.



# PECULIARITIES OF HOMERIC GRAMMAR.

## FORMS OF THE VERB.

### § 1. Introductory—Definitions.

1. A Greek Verb consists in general of—

- (1) The **Stem**, giving the Predicate, i. e. the thing asserted (commanded, wished, &c.).
- (2) The **Person-Ending**, giving the Subject, about which the assertion (command, wish, &c.) is made.

E. g. *φα-μέν* *we say* consists of *φᾶ-*, the stem which denotes *saying*, and *-μεν*, an ending = the Pronoun *we*.

2. In certain Verbs the **quantity** of the Stem varies: thus—

- (a) *φη-* is the Stem of *φη-μί* *I say*, *φή-s*, *φη-σί*, *ἔ-φη-ν*, *ἔ-φη-s*, *ἔ-φη*—the forms of the Sing. Indic. Active.
- (b) *φᾶ-* is the Stem in all other parts of the Verb.

So in the regular Verbs in *-μι*, as *ἵστη-μι*, Plur. *ἵστα-μεν*, &c. : also *εἶ-μι* *I go*, Plur. *ἴ-μεν*, &c. ; *ἔ-βη-ν* *I went*, 3 Dual *βά-την*.

A similar variation appears in *οἶδα*, Plur. *ἴδ-μεν* ; and other examples will be noted under the several Tenses. The general rule evidently is, that the longer Stem goes with the shorter Endings, and *vice versâ* ; and accordingly the Person-Endings are divided into **Light** Endings—mainly those of the Sing. Indic. Active—and **Heavy** Endings—those of the Dual and Plural, the Imper., Inf., and Part., and the Middle.

3. In the Tenses characteristic of Verbs in *-ω* (the Pres., the Impf., the Second Aor., and the Fut.), the Ending is preceded by the vowel *ε* or *ο* (in the Subj. *η* or *ω*), the rule being that *ο* is found before *μ* and *ν*, and *ε* in other cases: e. g. *λέγο-μεν*, *λέγο-μαι*, *λέγο-νται*, Subj. *λέγω-μαι*, *λέγω-νται*, but *λέγε-τε*, *λέγε-ται*, Subj. *λέγη-τε*, *λέγη-ται*, &c. This variable vowel is

called the **Thematic Vowel**, and the Tenses or forms in which it occurs are called **Thematic**.

The distinctions between longer and shorter forms of the Stem, and between Thematic and Non-Thematic forms, are especially important for the Homeric Verb.

## § 2. Person-Endings.

**1 Sing.** The Ending  $-\mu\iota$  appears in the Subj. of some Thematic Tenses:  $\epsilon\theta\acute{\epsilon}\lambda\omega-\mu\iota$ ,  $\tau\acute{\upsilon}\chi\omega-\mu\iota$ ,  $\iota\delta\omega-\mu\iota$ ,  $\epsilon\dot{\iota}\pi\omega-\mu\iota$ ,  $\alpha\gamma\acute{\alpha}\gamma\omega-\mu\iota$ .

**2 Sing.**  $-\sigma\acute{\iota}$  occurs in  $\epsilon\sigma-\sigma\acute{\iota}$  *thou art*.

The ending  $-\sigma\theta\acute{\alpha}$  is found in the Subj., as  $\epsilon\theta\acute{\epsilon}\lambda\eta-\sigma\theta\alpha$ ,  $\epsilon\chi\eta-\sigma\theta\alpha$ ,  $\epsilon\dot{\iota}\pi\eta-\sigma\theta\alpha$ ,  $\pi\acute{\alpha}\theta\eta-\sigma\theta\alpha$ , &c.; the Impf.  $\eta\sigma\theta\alpha$  *thou wast*,  $\epsilon\phi\eta-\sigma\theta\alpha$  *thou didst say*: the Pf.  $\omicron\dot{\iota}\sigma\theta\alpha$ : and a few other forms.

**3 Sing.**  $-\sigma\acute{\iota}(\nu)$  appears in the Subj., chiefly where the 1 Sing. takes  $-\mu\acute{\iota}$ ,  $\epsilon\theta\acute{\epsilon}\lambda\eta-\sigma\iota$ ,  $\tau\acute{\upsilon}\chi\eta-\sigma\iota$ ,  $\epsilon\dot{\iota}\pi\eta-\sigma\iota$ ,  $\alpha\gamma\acute{\alpha}\gamma\eta-\sigma\iota$ ,  $\epsilon\ddot{\upsilon}\delta\eta-\sigma\iota$ ,  $\beta\acute{\alpha}\lambda\eta-\sigma\iota$ ,  $\pi\acute{\alpha}\theta\eta-\sigma\iota$ ; also  $\epsilon\eta-\sigma\iota$  ( $\epsilon\sigma-$ ),  $\iota\eta-\sigma\iota$ ,  $\delta\acute{\omega}\eta-\sigma\iota$  and  $\delta\phi\grave{\eta}-\sigma\iota$ .

**3 Plur.** The Verbs in  $-\mu\iota$  form in the Pres. Indic.  $\iota\sigma\tau\acute{\alpha}\sigma\iota$  (for  $\iota\sigma\tau\alpha-\nu\tau\iota$ ,  $\iota\sigma\tau\alpha-\nu\sigma\iota$ ),  $\tau\iota\theta\epsilon\acute{\iota}\sigma\iota$ ,  $\delta\iota\delta\omicron\upsilon\sigma\iota$ ,  $\xi\upsilon\gamma\gamma\upsilon\sigma\iota$ ; (not, as in Attic,  $\tau\iota\theta\acute{\epsilon}-\acute{\alpha}\sigma\iota$ ,  $\delta\iota\delta\acute{\omicron}-\acute{\alpha}\sigma\iota$ ,  $\xi\upsilon\gamma\gamma\upsilon-\acute{\alpha}\sigma\iota$ ).

Non-Thematic Past Tenses often take  $-\nu$  (for  $-\nu\tau$ ), as  $\epsilon-\phi\acute{\alpha}-\nu$ ,  $\epsilon-\tau\iota\theta\epsilon-\nu$ ,  $\epsilon-\beta\acute{\alpha}-\nu$ ,  $\eta\gamma\epsilon\rho\theta\epsilon-\nu$ ; but the form in  $-\sigma\acute{\alpha}\nu$  is also common in Homer. Note that the vowel before this  $-\nu$  is always short:  $\epsilon\beta\eta-\sigma\alpha\nu$ , but  $\epsilon\beta\alpha-\nu$ , &c.

The 3 Plur. Middle ends in  $-\acute{\alpha}\tau\alpha\iota$ ,  $-\acute{\alpha}\tau\omicron$  after consonants and  $\iota$ , as  $\tau\epsilon\tau\epsilon\acute{\upsilon}\chi-\alpha\tau\alpha\iota$ ,  $\delta\epsilon\delta\alpha\acute{\iota}-\alpha\tau\alpha\iota$ ,  $\pi\upsilon\theta\omicron\iota-\alpha\tau\omicron$ : sometimes after  $\upsilon$ ,  $\eta$ , as  $\epsilon\dot{\iota}\rho\upsilon-\alpha\tau\alpha\iota$ ,  $\beta\epsilon\beta\lambda\acute{\eta}-\alpha\tau\alpha\iota$ . After  $\alpha$ ,  $\epsilon$ ,  $\omicron$ , we find only  $-\nu\tau\alpha\iota$ ,  $-\nu\tau\omicron$ .

The Imper. Endings  $-\tau\omega\sigma\alpha\nu$ ,  $-\sigma\theta\omega\sigma\alpha\nu$  are post-Homeric.

## § 3. The Second Aorist.

### A. Without Thematic Vowel.

The Active forms of this Tense are mostly the same in Homer as in Attic;  $\epsilon\beta\eta-\nu$  &c. Note the Imper.  $\kappa\lambda\upsilon-\theta\iota$  *hear* (the Indic.  $\epsilon\kappa\lambda\upsilon\omicron-\nu$  being Thematic): also (with a peculiar short vowel)  $\epsilon-\kappa\tau\acute{\alpha}$  *he slew*, and  $\omicron\delta\tau\acute{\alpha}$  *he wounded*.

Non-Thematic forms of the Middle are common in Homer; c. g.  $\epsilon-\pi\tau\acute{\alpha}-\tau\omicron$  *flew*,  $\epsilon-\phi\theta\acute{\iota}-\tau\omicron$  *perished*,  $\epsilon-\chi\acute{\iota}-\tau\omicron$  *was shed*,  $\epsilon-\beta\lambda\eta-\tau\omicron$  *was struck*,  $\epsilon-\sigma\tau\pi\omega-\tau\omicron$  *was strewn*,  $\pi\lambda\acute{\eta}-\tau\omicron$  *drew near*,  $\acute{\alpha}\lambda-\tau\omicron$

leaped, ὤρ-το was roused, δέκ-το received (Inf. δέχθαι), μίκ-το was mixed, πέρθαι to sack, φθά-μενος coming beforehand, κτί-μενος built, ἄρ-μενος fitted, ἔκ-μενος coming, i. e. favourable. In later Greek such forms are almost unknown.

B. *With Thematic Vowel* (the ordinary Second Aorist).

Aorists of this kind are much commoner in Homer than in Attic<sup>1</sup>.

#### § 4. The Reduplicated Second Aorist.

E. g. πέ-φραδε showed, set forth, κε-χάρο-ντο rejoiced, πε-πιθεῖν to persuade, τε-τύκο-ντο made for themselves, τε-ταγών grasping, ἐξ-ήπαφε deceived, ἦρ-αρε made to fit, ἄλ-αλκε awarded off, ἦκ-αχε vexed, &c. ἔ-ειπο-ν (also εἶπο-ν) said is of this kind, contracted from ἐ-έειπο-ν (ἐ-φε-φεπο-ν, § 54). The only other Attic example is ἦγ-αγο-ν led. For the meaning of these tenses see § 28, 2.

A peculiar Reduplication is found in ἡρύκ-ακε checked (Pres. ἐρύκω) and ἡνίπ-απε rebuked (ἐνιπή rebuke).

#### § 5. The Aorists in ᾱ and καῶ.

The endings -ᾱ, -ᾱς &c., are found in—

1. The four Aorists ἔ-χευα (also ἔ-χέα) poured, ἔ-σσευα hurried, ἔ-κηα burned, and ἡλεύα-το avoided (Opt. ἀλέα-ι-το, Imper. ἀλέα-σθε).

2. The three forms ἔ-ηκα (also ἦκα) sent forth, ἔ-θηκα placed, ἔ-δωκα gave, used in the Sing. Indic., occasionally in the 3 Plur. Thus—

1 Sing. ἔ-θηκα		1 Plur. ἔ-θε-μεν
2 „ ἔ-θηκα-ς	2 Dual ἔ-θε-τον	2 „ ἔ-θε-τε
3 „ ἔ-θηκε(ν)	3 „ ἔ-θέ-την	3 „ ἔ-θε-σαν and ἔ-θηκα-ν.

It will be seen that the forms in -καῶ, as longer forms of the Stem, are used only with light Person-Endings § 1, 2.

3. The forms εἶπα (εἶπα) said, ἤνευκα brought. Cp. § 8, A, 3.

<sup>1</sup> So in English the 'strong Verbs' are constantly diminishing in number: see Earle, *Philology of the English Tongue*, p. 228 (ed. 1).

## § 6. The Perfect.

1. Most Homeric Perfects are conjugated (like οἶδα) with varying Stem (§ 1, 2). Thus—

ἔοικα *I am like*, Dual ἔϊκ-τον, εἰκ-την, Part. ἐοικ-ώς, εἰκ-υῖα ;

πέποιθα *I trust*, 1 Plur. Plpf. ἐ-πέπιθ-μεν ;

ἄρρηρε *fits*, Part. Fem. ἀρᾶρ-υῖα ;

τεθηλ-ώς *blooming*, Fem. τεθᾶλ-υῖα ;

πέφευγα *I have escaped*, Part. Mid. πεφυγ-μένος ;

δι-έφθορας *thou art destroyed*, 3 Sing. Mid. ἔφθαρ-ται.

2. When the shorter Stem ends in a vowel, the longer Stem is formed either (1) as in μέμονα, or (2) as in τέτληκα. Thus—

μέμονα *I am eager*, Short Stem μεμᾶ- (cp. αὐτό-μᾶ-τος).

1 Sing. μέμονα

2 „ μέμονα-ς

3 „ μέμονε

2 Dual μέμᾶ-τον

3 „ μέμα-τον

(Plpf. \*μεμά-την)

1 Plur. μέμα-μεν

2 „ μέμα-τε

3 „ μεμά-ᾱσι

(Plpf. μέμα-σαν).

Imper. 2 Sing. μέμα-θι. 3 Sing. μεμά-τω.

Inf. \*μεμά-μεναι, \*μεμά-μεν.

Part. μεμα-ώς, Plur. μεμᾶ-ότες, μεμᾶ-ῶτες, Fem. μεμα-υῖα.

So γέγονα (γεγᾶ-) *I am born*, πέπονθα (πεπᾶθ-) *I have suffered*.

τέτληκα *I dare*, Short Stem τετλᾶ-.

1 Sing. τέτληκα

2 „ τέτληκα-ς

3 „ τέτληκε

2 Dual \*τέτλα-τον

3 „ \*τέτλα-τον

(Plpf. \*ἐ-τετλά-την)

1 Plur. τέτλᾶ-μεν

2 „ \*τέτλα-τε

3 „ \*τετλᾶσι

(Plpf. \*ἐ-τέτλα-σαν).

Subj. \*τετλήκω ; Opt. τετλα-ίη-ν.

Imper. 2 Sing. τέτλα-θι. 3 Sing. τετλά-τω.

Inf. τετλά-μεναι, τετλά-μεν.

Part. τετλη-ώς, Plur. τετλη-ότες, Fem. τετλη-υῖα.

So ἔστηκα (ἐστᾶ-) *I stand*, βέβηκα (βεβᾶ-) *I stride*, τέθνηκα (τεθνᾶ-) *I am dead*, πέφῡκα (πεφῡ-) *I am born*, δέιδοικα (δειδῖ-) *I fear* ; κέκλυ-θι *listen* stands to the 2 Aor. κλῦ-θι as τέτλα-θι to τλῇ-θι.

3. The 3 Plur. is formed in three ways:—

(1) in -ᾱσι, with long Stem : in λελόγῃ-ᾱσι, πεφύκ-ᾱσι.

(2) In -ᾱσι (for -α-ντι), with long Stem, as πεποιθᾱσι, ἐστή-κᾱσι. This formation is comparatively rare in Homer.



(3) In  $-(\sigma)\tilde{\alpha}\sigma\iota$  (for  $-\sigma\alpha\upsilon\tau\iota$ ), with the short Stem, as  $\tilde{\iota}\sigma\tilde{\alpha}\sigma\iota$  (properly  $\tilde{\iota}\sigma\sigma\alpha\sigma\iota$ , for  $\tilde{\iota}\delta\text{-}\sigma\alpha\sigma\iota$ ),  $\mu\epsilon\mu\acute{\alpha}\text{-}\tilde{\alpha}\sigma\iota$ ,  $\beta\epsilon\beta\acute{\alpha}\text{-}\tilde{\alpha}\sigma\iota$ ,  $\pi\epsilon\phi\acute{\upsilon}\text{-}\tilde{\alpha}\sigma\iota$ , also (with contraction)  $\acute{\epsilon}\sigma\tau\tilde{\alpha}\sigma\iota$ ,  $\tau\epsilon\theta\nu\tilde{\alpha}\sigma\iota$ .

4. The shorter Stem is used in the Mid., except the 3 Plur. in  $-\alpha\tau\alpha\iota$ ,  $-\alpha\tau\omicron$ , as  $\tau\epsilon\tau\acute{\epsilon}\upsilon\chi\text{-}\alpha\tau\alpha\iota$  are made, Plpf.  $\acute{\epsilon}\tau\epsilon\tau\acute{\epsilon}\upsilon\chi\text{-}\alpha\tau\omicron$ .

5. Some forms are Thematic:  $\tilde{\eta}\nu\omega\gamma\omicron\nu$  ( $\tilde{\alpha}\nu\omega\gamma\alpha$ ),  $\acute{\epsilon}\pi\acute{\epsilon}\pi\lambda\eta\gamma\omicron\nu$ , Part.  $\kappa\epsilon\kappa\lambda\acute{\eta}\gamma\omicron\nu\tau\epsilon\varsigma$ .

### § 7. The Pluperfect.

The Pluperfect is formed in two different ways:—

(1) In the Dual and Plural (as in the Passive) by the Augment (which may be dropped), and the Endings of Past Tenses:  $\acute{\epsilon}\text{-}\pi\acute{\epsilon}\pi\iota\theta\text{-}\mu\epsilon\nu$ ,  $\acute{\epsilon}\text{-}\delta\epsilon\acute{\iota}\delta\iota\text{-}\mu\epsilon\nu$ ,  $\acute{\epsilon}\text{-}\delta\epsilon\acute{\iota}\delta\iota\text{-}\sigma\alpha\nu$ ;  $\acute{\epsilon}\acute{\iota}\kappa\text{-}\tau\eta\nu$ ,  $\acute{\epsilon}\kappa\text{-}\gamma\epsilon\gamma\acute{\alpha}\text{-}\tau\eta\nu$ ,  $\acute{\epsilon}\sigma\tau\alpha\text{-}\sigma\alpha\nu$ ,  $\beta\acute{\epsilon}\beta\alpha\text{-}\sigma\alpha\nu$ , &c. This form is rarely found in the Singular;  $\acute{\epsilon}\pi\text{-}\epsilon\nu\acute{\eta}\nu\omicron\theta\epsilon$  (Il. 2. 219),  $\acute{\alpha}\nu\acute{\eta}\nu\omicron\theta\epsilon$  (Il. 11. 266),  $\delta\epsilon\acute{\iota}\delta\iota\epsilon$  (Il. 18. 34).

(2) In the Singular, by the Augment and the Suffix  $-\epsilon\alpha$ , as  $\acute{\epsilon}\text{-}\tau\epsilon\theta\acute{\eta}\pi\text{-}\epsilon\alpha$ ,  $\tilde{\eta}\nu\acute{\omega}\gamma\text{-}\epsilon\alpha$ ,  $\tilde{\eta}\delta\text{-}\epsilon\alpha$ . In the 2 and 3 Sing.  $-\epsilon\alpha\varsigma$ ,  $-\epsilon\epsilon(\nu)$  are contracted  $-\eta\varsigma$ ,  $-\epsilon\iota$ . But  $\omicron\acute{\iota}\delta\alpha$  gives 3 Sing. Plpf.  $\tilde{\eta}\delta\eta$ .

### § 8. The Present and Imperfect.

#### A. Non-Thematic Formations.

1. The Presents formed by the Suffixes  $-\nu\tilde{\alpha}\text{-}$  and  $-\nu\tilde{\upsilon}\text{-}$  (with Light Endings  $-\nu\eta\text{-}$  and  $-\nu\tilde{\upsilon}\text{-}$ ) are mostly peculiar to Homer: e. g.  $\delta\acute{\alpha}\mu\text{-}\nu\eta\text{-}\mu\iota$  I subdue,  $\pi\epsilon\rho\text{-}\nu\acute{\alpha}\varsigma$  selling,  $\kappa\acute{\iota}\rho\text{-}\nu\eta$  mixed; Mid.  $\mu\acute{\alpha}\rho\text{-}\nu\tilde{\alpha}\text{-}\tau\alpha\iota$  fights,  $\sigma\kappa\acute{\iota}\delta\text{-}\nu\alpha\text{-}\tau\alpha\iota$  is scattered,  $\pi\acute{\iota}\lambda\text{-}\nu\alpha\text{-}\tau\alpha\iota$  comes near;  $\acute{\alpha}\gamma\nu\tilde{\nu}\text{-}\tau\omicron\nu$  (Dual) they break,  $\delta\text{'}\rho\text{-}\nu\nu\text{-}\theta\iota$  arouse,  $\acute{\alpha}\rho\text{-}\omicron\mu\acute{\omicron}\rho\gamma\text{-}\nu\nu$  wiped away,  $\rho\acute{\eta}\gamma\text{-}\nu\tilde{\upsilon}\sigma\iota$  they break,  $\delta\alpha\acute{\iota}\text{-}\nu\tilde{\upsilon}$  he feasted,  $\acute{\epsilon}\acute{\epsilon}\rho\gamma\text{-}\nu\nu$  he shut in; Mid.  $\gamma\acute{\alpha}\text{-}\nu\nu\text{-}\tau\alpha\iota$  is gladdened,  $\tau\acute{\alpha}\text{-}\nu\nu\text{-}\tau\alpha\iota$  is stretched,  $\acute{\alpha}\chi\text{-}\nu\nu\text{-}\mu\alpha\iota$  I am vexed,  $\acute{\alpha}\rho\text{-}\nu\acute{\upsilon}\text{-}\mu\epsilon\nu\omicron\varsigma$  earning,  $\tau\acute{\iota}\text{-}\nu\nu\text{-}\nu\tau\alpha\iota$  they punish,  $\acute{\epsilon}\nu\nu\text{-}\tau\omicron$  (for  $\acute{\epsilon}\sigma\text{-}\nu\nu\text{-}\tau\omicron$ ) he put on,  $\omega\acute{\iota}\gamma\text{-}\nu\nu\text{-}\nu\tau\omicron$  were opened,  $\kappa\acute{\iota}\text{-}\nu\nu\text{-}\nu\tau\omicron$  were moved, &c.

The forms in  $-\alpha\nu\nu\text{-}\mu\iota$ ,  $-\epsilon\nu\nu\text{-}\mu\iota$ , are post-Homeric.

2. Other Non-Thematic forms are:  $\tilde{\eta}$  he said,  $\tilde{\epsilon}\rho\tilde{\alpha}\text{-}\mu\alpha\iota$  I love,  $\delta\acute{\iota}\delta\eta$  he bound,  $\beta\iota\beta\acute{\alpha}\varsigma$  striding; with unvarying vowel,  $\tilde{\iota}\lambda\eta\text{-}\theta\iota$  he appeased,  $\acute{\alpha}\eta\text{-}\mu\epsilon\nu\alpha\iota$  to blow (Dual  $\acute{\alpha}\eta\text{-}\tau\omicron\nu$ , Mid.  $\acute{\alpha}\eta\text{-}\tau\omicron$ ,  $\acute{\alpha}\eta\text{-}\mu\epsilon\nu\omicron\varsigma$ ),  $\kappa\iota\chi\acute{\eta}\text{-}\tau\eta\nu$  (Dual) they caught (Inf.  $\kappa\iota\chi\acute{\eta}\text{-}\mu\epsilon\nu\alpha\iota$ , Part.  $\kappa\iota\chi\acute{\eta}\text{-}\mu\epsilon\nu\omicron\varsigma$ ).

Some forms of Verbs in  $-\alpha\omega$ ,  $-\epsilon\omega$ ,  $-\omicron\omega$  belong to this Non-Thematic group:  $\sigma\upsilon\lambda\acute{\eta}\text{-}\tau\eta\nu$  despoiled,  $\phi\omicron\rho\acute{\eta}\text{-}\mu\epsilon\nu\alpha\iota$  (also  $\phi\omicron\rho\acute{\eta}\nu\alpha\iota$ ) to carry,  $\phi\iota\lambda\acute{\eta}\text{-}\mu\epsilon\nu\alpha\iota$  to love,  $\beta\iota\acute{\omega}\text{-}\nu\alpha\iota$  to live, and a few others.

## 3. Two Verbs form an Impf. in -ᾶ :—

εἰμί (ἐσ-) *I am*, Impf. ἦα, ἔα, 3 Sing. ἦεν (also ἦν, ἔην, ἦην).

εἶμι (ι-) *I go*, Impf. ἦ-ῖα, 3 Sing. ἦ-ῖεν, ἦεν (also ἦει).

## B. Thematic Formation.

1. Presents in -ιω, -αιω, -ειω, -υιω, are much commoner in Homer than in later Greek ; thus we have—

In -ιω, τίω *I honour*, ἴδιο-ν *I sweated*, μήνιε *be angry*, μάστιγε *whip*, κονίο-ντες *raising dust*.

In -αιω, ἀγαίο-μαι *I am amazed*, δαίε *kindled*, δαίε-το *divided*, κέραιε *mix*, μαίε-σθαι *to feel one's way*, γαίων *rejoicing*, λιλαίε-αι *dost desire*.

In -ειω, τελείω *I bring to pass*, ὀκνείω *I shrink*, νεικεῖη-σι *shall quarrel*, ἀκείό-μενοι *being healed*, μαχειό-μενοι *fighting*, οἶνοβαρείων *drunken* ; also (from Roots in ῥ) πνείω *I breathe*, θείω *I run*, πλείω *I sail*, χείω *I pour*, κλείω *I celebrate*.

In -υιω, ὀπυίω *I have to wife*.

When the diphthong comes before a vowel there is a tendency to drop the ι : thus we have τέλεο-ν as well as τέλειο-ν : ἀγάα-σθε (for ἀγάε-σθε) from ἀγαίο-μαι ; κεράα-σθε from κεραίω. Similarly ῑ before a vowel is shortened : as τίω, also τῖω.

2. The name **Assimilation** has been given to a process found in the Verbs in -αω. Instead of contraction, one of the vowels is *assimilated* to the other ; and this assimilation follows the rule of contraction, that α prevails over a following ε or η, but is changed by ο or ω ; e. g. ὀράω becomes ὀρώω, but ὀράεις becomes ὀράας. In the Inf. the ι is lost : ὀράαν (not ὀράαν).

The α (which is originally long, as in πεινάων *hungering*, διψάων *thirsting*, ἀνυμαιμάει *rages through*) sometimes becomes ω, as μενοιώω *I am eager*, μνώο-ντο *they bethought themselves*, ἠβώο-ντες *vigorous*.

When the first vowel is short, the second is usually lengthened, as ὀρόω-ντες, ὀρόω-τε, ὀράας (not ὀράαις). In one or two cases both vowels are long, as δρώωσι (for δράουσι), ἠβώωσα.

3. A few traces remain of a group of Verbs in -ωω ; ζώει *he*

*lives*, ἰδρώ-ντας *sweating*, ὑπνώ-ντας *sleeping*. Verbs in -ωω sometimes lengthen the second vowel, as δηϊόω-ντο, δηϊόω-ντες, δηϊόω-εν (like ὀρόω-ντες, ὀρόω-εν &c.).

### § 9. The First Aorist.

1. When the vowel before the -σᾶ is short, the σ is often doubled; φράσσα-το and φράσα-το *be considered*, ἐκόμισσα and κόμισεν *be brought*, ἐρύσσαι and ἐρύσαι *to draw*, &c.

This σσ arises, in some cases at least, from assimilation of a dental in the Stem; e. g. φράσσα-το is for \*φραδ-σα-το.

2. A few Stems in λ and ρ form Aorists in -λσα, -ρσα, viz. ὤρ-σα *I roused*, ἔλ-σα-ν *they pressed*, κέλ-σαι *to run aground*, ἄρσας *having fitted*, ἔ-κερ-σα *I shore* (Att. ἔκειρα), κύρ-σας *meeting*, φύρ-σω (Subj.) *I will mix*.

On the Aorists formed by -ᾶ alone see § 5.

3. Some Aorists are formed with the Thematic Vowel in place of ᾶ, as ἴξο-ν *came*, ἐ-βήσε-το *stepped*, ἐ-δύσε-το *sank down*, ἀξέ-μεναι *to bring*, and the Imperatives λέξε-ο *lie down*, ὄρσε-ο *arise*, perhaps οἷσε-τε *bring*.

### § 10. Iterative Tenses.

The Suffix -σκ- or -ισκ- (with Thematic Vowel) is used to form ordinary Presents, as φά-σκω, βά-σκε, ἀπαφ-ίσκω, and also to form the Iterative or Frequentative Tenses. It is attached to the Stem of the Present or Aorist: thus we have—

From the Present, ἔσκει (for ἐσ-σκε) *used to be*, ἔχε-σκε *used to hold*, καλέ-εσκε, ὤθε-σκε, ῥίπτα-σκε, &c. Note that Verbs in -εω form -εεσκε or -εσκε, according to metrical convenience.

From the Aorist, εἶπε-σκε *used to say*, ἐρητύσα-σκε *used to check*, ὥσα-σκε, δασά-σκε-το, &c.

Iteratives from the First Aor. are only found in Homer.

### § 11. Reduplication and Augment.

1. Many seeming irregularities are due to loss of consonants: e. g. ἐ-ελ-μένος *cooped in* (for *φε-φελ-μένος*), εἶδον (for ἔ-φιδον), εἶχον (for ἔ-σεχον), ἔηκα *I sent* (for ἔ-γηκα), 1 Plur. εἶμεν (for ἔ-γε-μεν). On *f* see § 54.

2. Verbs beginning with the Liquids and  $\sigma$  offer varieties of which one or two examples may be noticed.

Reduplication:—*ἔμμορε* has as his share, *εἴμαρ-ται* is given as share (perhaps for *σέ-σμορε*, *σέ-σμαρ-ται*); *ἔσσυ-ται* is eager, Part. *ἐσσυ-μένος*; *ῥερυπωμένα* (instead of *ῥρρ-*) befouled.

Augment:—*ἔρεξα* I did, as well as *ἔρρεξα* (for *ἔ-φρεξα*); *ἐλλίσσετο* entreated; *ἔλλαβε* took; *ἔννεον* *σαναμ* (*νέω*, perhaps originally *σνεω*); *ἔσσενα* I urged on.

3. The Augment is  $\eta$  in *ἦ-ια* I went.

4. Initial  $\epsilon$  is often lost before another vowel; thus *ἔννυμι* I put on (Stem *φεισ-*), Pf. Mid. *εἶμαι*, *ἔσ-σαι*, Plpf. *ἔσ-σο*, *ἔσ-το*, Part. *εἰμένος*. Except in this way the Reduplication is hardly ever lost: cp. § 51, 7.

5. **Loss of the Augment** is common in Homer.

In the Impf. and the Aorists the forms without the Augment are nearly as numerous as those which retain it. In the Plpf. it is more commonly wanting.

The Augment is never found with the Iterative Tenses.

## § 12. The Future.

1. Liquid Verbs (i.e. Verbs of which the Stem ends in  $\lambda$ ,  $\rho$ ,  $\mu$ ,  $\nu$ ) form the Future in *-εω*, as *μεν-έω* I will remain; so *βᾶλ-έω*, *ἀγγελ-έω*, *ἐρ-έω*, *κερ-έω*, *κτᾶν-έω*, *ὀτρῦν-έω*, &c. Contraction occasionally takes place, as *βαλ-ῶ*, *ὀρ-εῖ-ται* will be roused, *καμ-εῖ-ται* will be weary.

2. Some Stems in  $\rho$  form *-ρσω*, as *δια-φθέρ-σει* will destroy, *ὄρ-σουσα* (Il. 21. 335), *θερ-σό-μενος* (Od. 19. 507).

3. The Stems which take  $\sigma\sigma$  in the First Aorist sometimes form the Future in the same way; thus we have *ἔσσομαι* and *ἔσομαι* I shall be, *φράσσο-μαι* and *φράσο-μαι* I shall consider, *χάσσο-νται* they will yield, *δάσο-νται* they will divide.

More commonly, especially in dissyllabic stems, the Future is formed without  $\sigma$ . Thus we have:—

1 Aor. *τελέσσαι* to finish, Fut. *τελέ-ω*;

*ὄλεσα* I destroyed, Fut. *ὀλέ-ε-σθε*, contr. *ὀλεῖ-ται*;

*ἐ-τάνυσσε* stretched, Fut. *τανύ-ω*;

*ᾤμοσα* I snore, Fut. *ὀμοῦμαι*;

*ἔρυσσα* I dress, Fut. *ἐρύ-ω*, *ἐρύ-ε-σθαι*;



ἐκόμισσα *I brought*, Fut. κομιῶ (and so ἀεικιῶ, κτεριοῦσι, ἀγλαϊεῖσθαι, from Verbs in -ιζω) ;

ἐδάμασσα *I subdued*, Fut. δαμόω (for δαμάω, § 8, B, 2), δαμά ;

ἀντιάσας *meeting*, Fut. ἀντιόω, Inf. ἀντιάαν ;

ἤλασα *I drove*, Fut. ἐλόω, Inf. ἐλάαν ;

κρεμάσας *hanging*, Fut. κρεμόω ;

ἐπέρασσα *I sold*, Fut. περάαν.

4. A Future in -σεω (-σεο-μαι) appears in ἐσ-σεῖ-ται *will be* (Il. 2. 393, 13. 317) ; and πεσέο-νται *will fall*.

5. One or two Futures seem to be formed from the stem of the Reduplicated Second Aorist: κεχαρή-σε-ται *will be gladdened* (κεχάρο-ντο), κεκαδη-σό-μεθα *we will give away* (κεκάδο-ντο), πεφιδή-σε-ται *will spare* (πεφιδέ-σθαι).

6. Of the Second Future Passive there are two examples (at most), viz. μιγή-σε-σθαι (Il. 10. 365), and δαή-σεαι (Od.). The First Future Passive is unknown in Homer.

### § 13. The Subjunctive.

A. Tenses which are non-Thematic in the Indicative form the Subj. by inserting the Thematic Vowel after the Stem:—

ἴ-μεν *we go*, Subj. ἴ-ο-μεν *let us go* ;

φη-σί *he says*, Subj. φή-η ;

ἔ-στη-τε *ye stood*, Subj. στή-ε-τε ;

ἔ-φθί-το *perished*, Subj. φθί-ε-ται ;

ἐ-πελάσ-σ-α-μεν *we brought near*, Subj. πελάσ-σ-ο-μεν ;

ἐ-πέπιθ-μεν *we trusted*, Subj. πεποίθ-ο-μεν.

But the forms of the Sing. and 3 Plur. Active, and those of the 2 and 3 Dual and Plur. Middle take η or ω, as in Attic. Hence the paradigm is—

Second Aorist Subj. of ἴ-στη-μι *I set*.

1 Sing. στή-ω		1 Plur. στή-ο-μεν
2 „ στή-ης	2 Dual στή-ε-τον	2 „ στή-ε-τε
3 „ στή-η	3 „ στή-ε-τον	3 „ στή-ωσι.

The 1 Plur. is also στέω-μεν (so φθέω-μεν &c.), by ‘ Metathesis of Quantity ’ (§ 51, 4). Contraction occurs when -εω follows a vowel, as in δαῶ-μεν (ἐ-δάη-ν), for δα-έω-μεν.

First Aorist Subj. of τίω *I honour*.

Act.		Mid.	Act.		Mid.		
1	Sing.	τίσ-ω	τίσ-ο-μαι	2	Dual	τίσ-ε-τον	τίσ-η-σθον
2	„	τίσ-ης	τίσ-ε-αι	3	„	τίσ-ε-τον	τίσ-η-σθον
3	„	τίσ-η	τίσ-ε-ται				
	1	Plur.	τίσ-ο-μεν		Mid.	τίσ-ό-μεθα	
	2	„	τίσ-ε-τε			τίσ-η-σθε	
	3	„	τίσ-ωσι			τίσ-ω-νται.	

When the Stem varies the long form is generally used in the Subj., as φή-η, βή-ομεν, Pf. πεποιθ-ομεν, ἐστήκ-η, πεφύκ-η. But the three Aorists in -κᾶ (§ 5, 2) form the Subj. with a long vowel only (without κ), as (ἀν-)-ή-η, θή-ης, δώ-ομεν, δώ-ωσι.

Verbs conjugated like τίθημι (Stems in ε) form the 1 Sing. Subj. in -ειω, Plur. -ιομεν: as θεί-ω, θεί-ομεν; so κίχ-ει-ω (Ind. ἐ-κίχη-ν), τραπεί-ομεν (Ind. ἐ-τράπη-ν). But see Curt. *Verb.* II. 60-63.

εἰμί (Stem ἐσ-) forms ἔω (for ἔσ-ω), 3 Sing. ἔησι and ἔη.

B. Thematic Tenses form the Subj. by lengthening the Thematic Vowel. The 2 Sing. Mid. has -ηαι, rarely shortened to -εαι (μίσγ-εαι, Il. 2. 232), contracted -η (Il. 1. 203.)

The forms in -μι, -σθα, -σι(ν) are noticed in § 2.

## § 14. The Optative.

1. Non-Thematic Tenses usually form the Optative by inserting -ιη before Light Endings, -ι before Heavy Endings: e.g. φα-ίη-ν *I would say*, 1 Plur. φα-ί-μεν; θε-ίη-ν *I would place*, 2 Plur. ἐπι-θε-ί-τε; τεθνα-ίη-ς *mayest thou die*.

2. The Aorist in -σα forms the Optative in two ways—

(1) In -σαιᾶ, only 2 and 3 Sing. and 3 Plur. Active.

(2) In -σαι-μι.

3. εἰμί forms εἴη-ν (ἐσ-ιη-ν); also ἔοι-ς, ἔοι (Il. 9. 142, 284). εἶ-μι forms ἰε-ίη (Il. 19. 209), and ἴοι (Il. 14. 21).

## § 15. The Infinitive.

A. Non-Thematic Tenses form the Infinitive with the Endings -μεναι (also -μεν) and -έναι.

Of these *-μεναι* is the most usual: *-μεν* is only found after short vowels, as *ἵ-μεν* *to go*, *τεθνά-μεν* *to die*; the accent is the same as in the corresponding forms in *-μεναι*.

The Ending *-εναι* occurs in *ἰ-έναι* *to go*, and, under the form *-ναι* (*i. e.* with loss of *ε* by contraction) in *σπῆ-ναι*, *θεῖ-ναι*, *δοῦ-ναι*, *βιῶ-ναι*, *ἀγ-ναι*, *φορῆ-ναι*, &c.

The Inf. in *-ναι* with a preceding short vowel, as *ἰστά-ναι*, *τιθέ-ναι*, and the Perfect Inf. in *-έναι*, are unknown in Homer.

B. Thematic Tenses form the Infinitive in *-έ-μεναι* (*-έ-μεν*) and *-ειν*: *εἰπέ-μεναι*, *εἰπέ-μεν*, *βάλλ-ειν*. The Second Aorist forms *-έ-ειν*, contracted *-εῖν*, as *ἰδέ-ειν*, *βαλέ-ειν* and *βαλεῖν*.

## DECLENSION.

### § 16. The Vocative.

Note the *ǣ* in *νύμφǣ*, and in some Homeric words only used as Vocatives, *πάππα*, *ἄττα*, *τέττα*, *μαῖα*.

Note also *Αἶαν*, *Κάλχαν*, and *ἄνα lord!* (in prayers).

### § 17. The Nominative.

Some Nouns of the first Decl. have *-ǣ* for *-ης*, viz. *ἵππóta* *horseman*, *ἡπύτα* *loud-calling*, *ἵππηλάτα* *driver of horses*, *αἰχμητά* *spearman*, *νεφεληγερέτα*, *μητίετα*, *εὐρύοπα*, *ἀκάκητα*, *κυανοχαῖτα*, and one Proper Name, *Θυέστα*. Except *Θυέστα*, these words are titular epithets: *ἵππóta* *Πηλεὺς*, *μητίετα* *Ζεὺς* &c. Probably they are originally Vocatives, though they have come to be used as Nominatives.

### § 18. The Accusative.

1. Nouns in *-is*, Gen. *-ιδ-os* (Stem *-ιδ-*), sometimes form the Acc. Sing. in *-ιν* as well as *-ίδα*; as *Κύπρ-ιδα* and *Κύπρ-ιν*, *ἔρ-ιδα* and *ἔρ-ιν*: always *Ἴριν*, *Θέτιν*, *θούριν*. Note that no oxytones form the Acc. in *-ιν*.

2. Nouns in *-is* and *-us* (Stem *-ι-*, *-υ-*) with an Acc. Sing. in *-ν* often form the Acc. Plur. in *-ῖς*, *-ῦς* (for *-ινς*, *-υνς*); *πόλῖς* (as well as *πόλι-as* and *πόλη-as*), *δοῖς*, *ἀκοίτις*, *σῦς*, *ἰχθύς*, *ὄφρυς*, *νέκυς* (as well as *σύ-as* &c.); and so *βοὺς* as well as *βό-as*.

3. But Nouns in **-υς**, Gen. **-εος**, and Nouns in **-ευς**, **-ηυς** have only **-εα-ς** and **-ηα-ς** in Homer. For the Personal Pronouns see § 23.

### § 19. The Genitive.

1. Nouns in **-ις**, **-υς** (Stems in **-ι**, **-υ**) form the Genitive either in **-ι-ος**, **-υ-ος**, or in **-ε-ος**, sometimes **-η-ος**, as **πόλι-ς**, Gen. **πόλι-ος** and **πόλη-ος**; **πολύ-ς**, Gen. **πολέ-ος**.

2. Nouns in **-ευς** form **-η-ος**, sometimes also **-ε-ος**, as **βασιλεύ-ς**, **βασιλῆ-ος**; **Τυδεύς**, **Τυδέ-ος**; so those in **-ηυς**, as **νηῦ-ς**, **νη-ός** and (less commonly) **νε-ός**.

3. Nouns in **-ο-ς** (Stems in **-ο**) form the Gen. in **-οιο**, **-ου**; probably also in **-οο**, since we should read **Ἰφίτοο** (Il. 2. 518), **Ἰλίοο** (Il. 15. 66, 21. 104), **ὁμοῖοο** (Il. 9. 440 &c.), **ἀγρίοο** (Il. 22. 313), **ὄο** (for **ὄου**, Il. 2. 325, Od. 1. 70) &c. Cp. the three forms of the Gen. of Pronouns in **-ειο**, **-εο**, **-ευ**.

4. Masc. Stems in **-α** form **-ᾶο**, less commonly **-εω**, or (after another vowel) **-ω**, as **Βορέ-ω**, **Ἑρμεί-ω**, **ἐϋμμελί-ω**.

5. Similarly stems in **-α** form the Gen. Plur. in **-άων**, **-έων**, and (after a vowel) **-ῶν**, as **κλισι-ῶν**, **Σκαιῶν**.

### § 20. The Dative.

1. The Dat. Sing. generally follows the Gen., as **βασιλεύ-ς**, **βασιλῆ-ϊ**; **νηῦ-ς**, **νη-ϊ**, **γρηῦ-ς**, **γρη-ϊ**; **Τυδεύ-ς**, **Τυδέ-ϊ**. So **πόλι-ς** forms **πόλι** (for **πόλι**), **πτόλε-ϊ**, and **πόλη-ϊ**.

2. Nouns in **-υς**, Gen. **-υ-ος**, form the Dat. in **-υι**, as **πληθυί**, **νέκυι**. In later Greek this diphthong can only occur before a vowel.

3. Stems in **-ο** sometimes form a 'Locative' in **-οι** (as well as the Dat. in **-ω**), as **οἴκοι** at home; cp. **χαμαί**.

4. Of the Dat. Plur. there are two main varieties, viz. in **-σι(ν)** and **-εσσι(ν)**, both often used for the same word, as **βου-σί** and **βό-εσσι**, **ἀνδρά-σι** and **ἄνδρ-εσσι**, **μνηστήρ-σι** and **μνηστήρ-εσσι**, **ποσσί** or **ποσί** (for **ποδ-σί**) and **πόδ-εσσι**. Note that all forms in **-εσσι** are proparoxytone.

5. Stems in **-ες**, **-ᾶς** generally form three varieties: thus we have **ἐπέ-εσσι**, **ἔπεσ-σι**, **ἔπεσι**; **δεπά-εσσι**, **δέπασ-σι**, **δέπασι**—the third being a subordinate variety of the second.



6. Stems in **-ο** form **-οισι(ν)**, and Stems in **-α** form **-ησι(ν)**. These become **-οις** and **-ης**, but chiefly before a vowel, where the loss of **ι** may be due to elision: e. g. *σοῖς ἐτάροισι*.

7. The second and third Declensions form the Gen. and Dat. Dual in **-οῖν**, as *ποδ-οῖν*, *ἵππ-οῖν*.

## § 21. Forms in **φι(ν)**.

The Homeric dialect has also certain Cases formed by suffixing **φι(ν)** to the Stem, as *ζυγό-φι*, *βίη-φι*, *ὄρεσ-φι*, *στήθεσ-φι*, *ναῦ-φιν*, *κοτυληδον-ό-φιν*, &c. The use of these forms is explained in § 40.

## § 22. Irregular Declension of Nouns.

1. The *ā* of the First Declension is retained in *θεά* *a goddess*, Gen. *θεᾶς*, Acc. *θεάν*, Dat. Plur. *θεαῖς*. Similarly *ā* is retained in a few Proper Names: Nom. *Ἑρμείας*, *Αἰνείας*, *Ῥέα*, *Ναυσικάα*: Gen. *Φειᾶς*, *Ῥειᾶς*.

2. Heteroclite forms are those which are declined from different Stems: e. g.

*ἐρίηρο-s* (Second Declension), Plur. *ἐρίηρ-ες*, *ἐρίηρ-ας*;

*δίπτυχο-s*, Acc. *δίπτυχ-α*;

*ἀλκή*, Dat. *ἀλκ-ί* (only in the phrase *ἀλκὶ πεποιθώς*);

*ὑσμίνη*, Dat. *ὑσμῖν-ι*; *ἰωκή*, Acc. *ἰῶκ-α*;

*Ἄϊδης-s*, Gen. *Ἄϊδα-ο* and *Ἄϊδ-ος*, Dat. *Ἄϊδ-ι*.

So we have forms of *φύλακο-s* and *φύλαξ*, *μάρτυρο-s* and *μάρτυς*, *δάκρυο-ν* and *δάκρυ*, *πολλός-s* and *πολύ-s*. Note also *Ἄρης*, Gen. *Ἄρη-ος* and *Ἄρε-ος*, Voc. *Ἄρες*, Acc. *Ἄρηα* and *Ἄρη-ν*.

In the Cases of *νίος son*, we have three Stems—

*νιο-*: Nom. *νιό-s*, Voc. *νιέ* (*νιοῦ*, *νιῶ*, are very rare).

*νι-*: *νι-ος*, *νι-ι*, *νι-α*, Plur. *νι-ες*, *νι-άσι*, *νι-ας*, Dual *νι-ε*.

*νιυ-*, *νιέ-ος*, *νιέ-ῃ*, *νιέ-α*, Plur. *νιέ-ες*, *νιέ-ας*.

It is especially common to find Neuter Stems with alternative forms in **-ατ**, as in Attic *γόνυ*, *δόρυ*, *ἔδωρ*, &c. So in Homer, *πρόσωπο-ν*, Plur. *προσώπατ-α*; *δεσμός-s*, *δέσματ-α*; *πείραρ*, *πείρατ-α*; *ἦμαρ*, *ἦματ-α*, &c. Also *κάρη*, Gen. *καρήατ-ος*, *κάρητ-ος*, *κράατ-ος*, and *κρατ-ός*.

## § 23. Declension of Pronouns.

1. The forms of the Personal Pronouns in use are :—

1st Person.	2nd Person.	3rd Person.
<i>Singular.</i>		
Nom. ἐγών, ἐγώ	τὺν, σύ	—
Acc. ἐμέ, encl. με	σέ	ἐέ, εἰ; μιν
Gen. ἐμεῖο, ἐμέο, ἐμεῦ, ἐμέ-θεν : encl. μεν	σεῖο, σέο, σεῦ	εἰο, εἰο, εἶ
Dat. ἐμοί, encl. μοι	σέ-θεν; τοῖο	ἐθεν
	σοί, τοι; τείν	εἰοί, οἶ
<i>Plural.</i>		
Nom. ἄμμες, ἡμεῖς	ὑμμες, ὑμεῖς	
Acc. ἄμμε, ἡμέ-ας	ὑμμε, ὑμέας	σφε, σφέ-ας, σφᾶς
Gen. ἡμείων, ἡμέων	ὑμείων, ὑμέων	σφείων, σφέων
Dat. ἄμμι(ν), ἡμῖν	ὑμμι(ν), ὑμῖν	σφί-σι(ν), σφι(ν)
<i>Dual.</i>		
Nom. } νῶϊ, νώ	σφῶϊ, σφώ	Acc. σφωέ
Acc. }		
Gen. }	σφῶϊν	Dat. σφωῖν.
Dat. }		

Note the Gen. in -θεν, and the Acc. Plur. ἄμμε, ὑμμε, σφέ, forms which, like the Acc. Sing., are without Case-Ending.

2. The Pronoun τίς is declined from two stems, τι- and τιν-. The forms in use, with those of the compound Rel. ὅσ-τις (for which Homer has also ὅ-τις, formed like ὅ-πως, &c.) are as follows :—

<i>Singular.</i>	
Nom. τί-ς; Neut. τί	ὅσ-τις, ὅτις; ἥτις; ὅτι, ὅττι
Acc. τιν-ά (encl.); Neut. τί	ὄντινα, ὅτινα; ἥντινα; ὅτι, ὅττι
Gen. τέο, τεῦ	ὅττεο, ὅττεν, ὅτεν
Dat. τέῳ, τῷ (encl.)	ὅτεῳ, ὅτῳ

<i>Plural.</i>	
Nom. τίν-ες	οἵτινες; ἄσσα (for ἄ-τι-α)
Acc. τιν-άς (encl.)	οὔστινας, ὅτινας; ἄστινας; ἄσσα
Gen. τέων	ὅτεων
Dat. —	ὁτέοισι.

Homer also uses ὅς τε, which may be regarded as ὅσ-τις with the second stem undeclined: see § 49, 9.

3. In the Art. we find Nom. Plur. τοί, ταί, as well as οἱ, αἱ,

4. The second part of the Demonstrative ὅδε is sometimes declined, viz. in the Dat. Plur. τοῖς-δεσσιν or τοῖς-δεσιν.

## § 24. Adverbial Endings.

The chief Suffixes used to form Adverbs in Homer are as follows:—

-θι, expresses the *place where*: as τό-θι, ὄ-θι, πό-θι, κεῖ-θι (= Attic ἐκεῖ), αὐτό-θι, ἔκτο-θι, ἔνδο-θι, ἀπόπρο-θι, ἐγγύ-θι, ὑψό-θι, νειό-θι, ἐτέρω-θι, οἴκο-θι, ἡῶ-θι, οὐρανό-θι, κηρό-θι, Ἰλιό-θι, Κορινθό-θι.

-θεν, *place whence*, used with nearly the same Stems as -θι; as ὄ-θεν, πό-θεν, κεῖ-θεν, ἐτέρω-θεν, ἡῶ-θεν, &c. It is often used after ἐξ and ἀπό, as ἐκ Διό-θεν, ἀπ' οὐρανό-θεν. There is also a Suffix -θε(ν); πρόσ-θε(ν) *in front*, ὀπισ-θε, ὀπι-θεν *behind*, ὕπερ-θε(ν), ἔνερ-θε(ν), πάροι-θε(ν).

-σε, *place whither*, πό-σε, κεῖ-σε, ἐτέρω-σε, ὁμό-σε, πάντο-σε.

-τος, *place*, ἐν-τος, ἔκ-τος.

-χι, in ἦ-χι *where* (lit. *whence* away, like Lat. *quā*).

-χα, -χθα, with Numerals; δί-χα *two ways*, τρί-χα, πέντα-χα, and τρι-χθα, τετρα-χθα.

-δε, *place whither*, suffixed to the Acc., as οἰκόν-δε, πόλεμόνδε, ἄλαδε, &c.

-δισ, *direction or manner*; χαμά-δισ *to the ground*, ἄμυ-δισ *together*, ἄλλυ-δισ *in other directions*.

-δον, -δην, -δᾶ, *manner*; ἀποστα-δόν *aloof*, ἱλα-δόν *in crowds*, βοτρυ-δόν *in clusters*, πυργη-δόν *in column*; βά-δην, κρύβ-δην, κλή-δην, ἐπιγράβ-δην, ὑποβλή-δην, ἐπιστροφά-δην; μίγ-δα, κρύβ-δά, ἀμφα-δά, αὐτοσχε-δά.

-ᾶ, *manner*; ἄρ-α (lit. *fittingly*), ἄμ-α, μάλ-α, θάμ-α *thickly*, τάχ-α, σάφ-α, κάρτ-α, ρεί-α, ὦκ-α, ἦκ-α, αἰψ-α, λίγ-α, σίγ-α, ῥίμφ-α, πύκ-α, κρύφ-α.

-η, *way, direction*; πάντ-η *every way*.

-ει, -ι, *time, manner*; αὐτο-νυχ-εῖ *that very night*, τρι-στοιχ-ί *in three rows*, ἀναιμωτ-ί (ῖ) *bloodlessly*, ἀμογητ-ί *without effort*.

-ου, *place*, ποῦ, ὁμ-οῦ, ἀγχ-οῦ, τηλ-οῦ, ὑψοῦ, αὐτ-οῦ, *in mean-*

ing like the Adverbs in -όθι, which are more common in Homer.

-ως, *manner*; a Suffix of which there are comparatively few examples in Homer: ὤς, τῶς, πῶς, ὁμῶς, φίλως, αἰνῶς, κακῶς and some others from Stems in -ο. From other Stems, ἀφραδέ-ως, περιφραδέ-ως, προφρονέως.

-ω, chiefly from Prepositions; εἰς-ω *towards*, ἐξ-ω *outwards*, πρόσσω *forwards*, ὀπίσσω *backwards*, προτέρ-ω *farther on*, ἐκαστέρ-ω, ἐκαστάτ-ω *farther, farthest*, ἀσσοτέρ-ω *nearer*: ὧ-δε, οὔτ-ω are exceptional.

Many Adjectives are used adverbially in the Acc. Neut.: see § 37, 1.

Variations in the endings of Adverbs to be noted:—

1. Moveable final -ς; ἀμφίς and ἀμφί, μέχρις and μέχρι, μεσσηγύς and μεσσηγύ, ἰθύς and ἰθύ, πολλάκις and πολλάκι, &c.

2. The Prepositions παρὰ, κατὰ, ὑπαί (perhaps locatives, like χαμαί); προτί and ποτί (fuller forms of πρόσ); ἐνί (ἐν). Cp. αἰεί and αἰέν.

3. **Apocope** or loss of a final vowel occurs in ἀνά (ἀν δέ, ἀμ πεδίον, &c.), κατὰ (καὶ δέ, καπ πεδίον, κάββαλε, &c.), and παρὰ; also in the Particle ἄρα.

## MEANINGS OF THE TENSES.

The meanings of the chief Tenses may be shortly summed up as follows:—

The **Aorist** is used of a **single** action or event (or of any series of events regarded as a single fact).

The **Perfect** is used of a **state** of things.

The **Present** is used of progressive or repeated action—an event or series of events regarded as a **process**.

These meanings have nothing to do with the distinctions of past, present, and future Time. The notion of past Time is given by the Augment; accordingly it is only found in the augmented forms of the Indicative, in which it is combined with the general meaning of the Tense. Thus the Pluperfect (Pf. with Augm.) denotes a past **state**, the Imperfect (Pres. with Augm.) a **process** going on in the past. The Aorist is peculiar in having no Indicative form for present time: but the



general meaning above assigned to it appears sufficiently in the other Moods—most clearly, perhaps, in the Imperative and Infinitive.

### § 25. The Aorist.

It is only necessary to mention uses of the Aorist in which it does not answer to the English Past Tense.

1. The **Aorist** is used of an action just completed, where we should use the Perfect with 'have'; as Il. 1. 362 τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος; *why dost thou weep* (Pres.), and *what sorrow has touched thy heart?* 2. 114 νῦν δὲ κακὴν ἀπάτην βουλεύσατο νόῳ *he has resolved on a wicked deceit*: 22. 393 ἡράμεθα μέγα κῦδος, ἐπέφνομεν Ἑκτορα δῖον *we have gained great glory, we have slain Hector*.

In a context relating to past time this Aorist is equivalent to the English Pluperfect, as αὐτὰρ ἐπεὶ ῥ' εὔξαντο *when they had made their prayer*: 2. 642 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος *nor was he himself still living, and Meleager had died*.

2. The **Aorist** is used (as well as the Pres.) when no particular time is thought of, where we can only use the Present. Thus it is found—

(a) in **general sayings**; as Il. 1. 218 ὅς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυον αὐτοῦ *whoso obeys the gods, him surely they hear*. This is the 'Gnomic Aorist,' or Aor. of maxims.

(b) in **similes**, as Il. 3. 23 ὥστε λέων ἐχάρη *as a lion rejoices*.

### § 26. The Perfect.

1. The **Perfect** in Homer ought to be translated, if possible, by a Present Tense;—such instances as ἔστηκα *I stand*, γέγηθα *I rejoice*, μέμνημαι *I remember*, are not exceptional, but the contrary. Accordingly—

ἔμμορε is not 'has divided,' but *has for his share*;

εἰρύαται is not 'have saved,' but *keep safe*;

προ-βέβουλα is not 'I have wished rather,' but *I prefer*.

2. Note the number of Homeric Perfects, expressing states of mind or body, **temper, attitude, &c.**; κέκμηκα *I am weary*, ἔρριγε *shudders*, τέτηκα *I waste away*, ὄρωρε *is astir*, ἔολπα *I*

*hope*, μέμονα *I am eager*, τέθηπα *I am in amazement*, σέσηπε *is rotten*, δεδεγμένος *in waiting*, πεποτήται *are on the wing*, δέδορκε *is gazing*, ἔσσυμαι *I am in hot haste*, δεδάκρυσαι *thou art in tears*, τέτληκας *thou hast the heart*, πεφυζότες *in flight*.

3. Verbs expressing **sustained sounds**, especially the cries of animals, are usually in the Perfect: e. g. βέβρυχε *roars*, γέγωνε *shouts aloud*; κεκληγώς, μεμηκώς, τετριγώς, λεληκώς, ἀμφιαχυία.

### § 27. The Present and Imperfect.

The **Imperfect** is used of an action the time of which is fixed by reference to some other event, as in Il. 1. 424 χθιζὸς ἔβη κατὰ δαίτα, θεοὶ δ' ἅμα πάντες ἔποντο (= while the gods all followed). So in l. 495 Θέτις δ' οὐ λήθετ' ἐφετμένων *Thetis meanwhile did not forget*: 2. 85 οἱ δ' ἐπανεστήσαν πείθοντό τε *they rose up in obedience to &c.*

Homer constantly uses the Imperfect in this way where the later language would use a Participle, or a subordinate clause; e. g. Il. 22. 277 ἄψ δ' Ἀχιλλῆϊ δίδου λάθε δ' Ἔκτορα (= διδοῦσα ἔλαθε): 15. 372 εἴ ποτέ τις τοι εὔχετο νοστήσαι, σὺ δ' ὑπέσχεο = 'if, when any one prayed to thee, thou didst promise.'

### § 28. Transitive and Intransitive Tenses.

1. The Present is often **Transitive** in meaning, when the Second Aorist and Perfect are **Intransitive**, as in ἵστημι, φύω, &c. Homeric instances of this are—

ἐλπῶ *I encourage*, Pf. ἔολπα *I am in hope*.

τεύχω *I make*, Pf. τέτευχε *is made, subsists*.

ὄρνωμι *I rouse*, Pf. ὄρνωεν *is astir*.

So several Verbs are Middle in the Present, and Active in the Second Aorist and Perfect; βούλομαι, βέβουλα: δέρκομαι, ἔδρακον, δέδορκα: ἔρχομαι, ἤλυθον, ἐλήλυθα, &c.

2. The **Reduplicated Aorist** is nearly always Transitive or Causative: ἐκ-λέλαθον *made to forget* (Il. 2. 600), ἤραρε *fitted*, ἤκαχε *vexed*, πέφραδε *showed, set forth*, δέδαεν *taught*, πεπιθεῖν *to persuade*. Sometimes it is **intensive**, as ἐκέκλετο *shouted*, τεταγών *seizing*, λελαβέσθαι *to seize hold of*.

3. The **First Aorist** is usually Transitive : ἔβησα, ἔστησα, ὤλεσα, ὤρσα. Hence the Middle in εἵσατο *he made himself like*, εἰσατο *he went*, &c.

## MEANINGS OF THE MOODS.

### § 29. The Subjunctive in Principal Clauses.

The Subj. in independent or Principal Clauses expresses either (1) what the speaker **wills** or **purposes**, or (2) what he **insists upon** as sure to happen.

1. Simple **will** is expressed by the 1 Sing., as ἀλλ' ἄγε . . ἀρήϊα τεύχεα δύνω *come, I will put on my armour* : (εἰ δέ κε μὴ δώῃσιν) ἐγὼ δέ κεν αὐτὸς ἔλωμαι (*if he do not give her*) *I will take her myself*. This Subj. stands to the Fut. Indic. nearly as the English *I will* to *I shall*.

2. In the 1 Plur. the Subj. acquires a '**Hortatory**,' and quasi-Imperative force, as in Attic.

3. With an interrogative tone it becomes '**Deliberative**,'—'shall I,' or 'shall we,' do so and so?—and this is also an Attic use.

4. In the Second and Third Person the Subj. generally takes the second meaning, that of **insistence** or **confident expectation**, especially as to events in which the speaker has a share or interest ; thus answering to the English *thou shalt*, *he shall*, &c. ; as Il. 1. 205 τάχ' ἄν ποτε θυμὸν ὀλέσση *quickly shall he lose his life* (a threat of what the speaker will do). So in the phrase καὶ ποτέ τις εἴπησι *men shall one day say*, used in sanguine anticipations. These uses are Homeric.

5. With μή the Subj. expresses either **Prohibition** (as in Attic) or **Fear**, warning, &c., as Il. 2. 197 μή τι χολωσάμενος ῥέξη κακόν *I will not have him work a mischief* (= *I fear he may*).

6. With οὐ the Subj. has the emphatic Fut. meaning, as Il. 1. 262 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι *I never saw, and never may see, such men*. This is a distinctively Homeric use.

## § 30. The Optative in Principal Clauses.

1. The Opt. without ἄν or κεν (i. e. in unconditional sentences, see § 31) usually expresses a **Wish** or **Prayer**.

2. In the **Second Person** it is equivalent to a gentle or respectful Imperative; as in Il. 11. 891 ταῦτ' εἴποις Ἀχιλῆϊ *suppose you say this to Achilles*: Od. 4. 192 πίθοιό μοι *I pray you listen*.

3. The Opt. of **Wish** is also found with εἰ or αἶ (more commonly εἴθε, αἶθε, εἰ γάρ, αἶ γάρ): e. g. Il. 24. 74 ἀλλ' εἴ τις καλέσειε κ.τ.λ. *would that some one would call*.

Note that εἴθε (or αἶθε) is generally used in hopeless wishes, as Il. 11 670 εἴθ' ὧς ἡβώοιμι κ.τ.λ.

4. Sometimes the Opt. expresses not so much wish as **Concession**, willingness that something should take place; as Il. 4. 18 ἦ τοι μὲν οἰκέοιτο πόλις κ.τ.λ. *the city may as well continue to be inhabited*. So in the First Person, Il. 23. 151 Πατρόκλω ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι *I am ready to give the lock of hair as a gift to Patroclus*.

5. Lastly, the Opt. with ἄν or κεν (see § 31, 4) usually expresses **Supposition**, willingness to admit something to be true, as Il. 1. 100 τότε κέν μιν ἱλασάμενοι πεπείθοιμεν *then we may hope to appease him*.

6. Homer sometimes has the Opt. with ἄν or κεν to express what **would have** taken place in an event which has not happened (where an Attic writer would use the Indicative with ἄν), as Il. 5. 311 καί νύ κεν ἔνθ' ἀπόλοιτο . . εἰ μὴ ἄρ' ὄξυν νόησε *would then have perished, if, &c.*; 17. 70 ἔνθα κε ρεῖα φέροι . . εἰ μὴ κ.τ.λ.

7. With μὴ the Opt. expresses **Deprecation**: with οὐ it expresses negative Supposition or Expectation.

## § 31. Use of ἄν and κεν in Principal Clauses.

The general rule is that ἄν or κεν is used in order to show that a **particular** occasion or state of things is contemplated.

1. The Subj. of **Purpose** in an independent clause takes κεν when the purpose is coupled in any way with a future event, as Il. 16. 129 δύσσο τεύχεα θάσσον ἐγὼ δέ κε λαὸν ἀγείρω



*put on your armour and (while you do so) I will collect the people :* so Il. 1. 137, 183, &c.

2. The Subj. of **emphatic prediction** usually takes ἄν or κεν, as Il. 3. 54 οὐκ ἄν τοι χραίσμῃ (*when you meet Menelaus*) it *shall not avail you*. But the Subj. is unqualified whenever the speaker wishes to avoid confining himself to a particular occasion : as in καί ποτέ τις εἴπησι, and the use with οὐ, § 29, 6.

3. The Opt. of pure **Wish** never takes ἄν or κεν—a wish as such being unconditional.

4. The Opt. of **Supposition** generally takes ἄν or κεν, as an assertion about the likelihood of an event is almost necessarily made in view of particular circumstances. Occasionally however Homer expresses the **unconditional possibility** of an event by the unqualified Opt. : as Od. 3. 231 ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι, where ἐθέλων expresses the only condition. So with οὐ, Il. 19. 321 οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *I do not suppose I can suffer a worse ill* ; and so Il. 5. 303 ; 20. 286 ; Od. 14. 121. This last use is the counterpart of the Subj. with οὐ (§ 29, 6).

### § 32. Subordinate Clauses.

The Subordinate Clauses which contain a Subj. or Opt. may generally be assigned to one of two groups, viz.—

1. **Conditional** Clauses, together with such Relativ and Temporal Clauses (i. e. Clauses with ὅς, ὅτε, ἔως, &c.) as have the effect of imposing a condition or limitation upon the Principal Clause.

2. **Final** Clauses, viz. those which give the end or aim of the action expressed by the Principal Clause.

The difference between these two kinds of Clauses is not generally shown by the form of the Clause : thus—

(1) A Clause introduced by a Relative may express

(a) a condition, as ξεινοδόκον κακὰ ῥέξαι ὃ κεν φιλότῃτα παρσχηῖ *to do evil to a host who (i. e. when he) has given friendly treatment*.

(b) an end, as ἦ ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ *shall we send him to another who shall (i. e. in order that he may) entreat him well?*

(2) ὅφρα and ἕως sometimes express a condition (*so long as*), sometimes a purpose (*until, to the end that*).

(3) ὥς with the Subj. most commonly expresses purpose, but has the force of a limitation in sentences like ὥς ἂν ἐγὼν εἴπω πειθώμεθα πάντες.

(4) Clauses with εἰ are commonly conditional, but may also express purpose, or at least expectation, as εἰμ' αὐτὴ πρὸς Οὐλυμπον ἀγάννιφον αἶ κε πίθηται (not *if he has listened*, but) *in the hope that he will listen*.

### § 33. The Subjunctive in Subordinate Clauses.

The general rule regarding ἄν or κεν is the same as for independent Clauses: accordingly—

1. Conditional and Temporal Clauses take the Subj. without ἄν or κεν when the reference is meant to be **general** or **indefinite**: viz.—

(a) in **maxims** and sayings of general application; as Il. 1. 80 κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρη: εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ κ.τ.λ. *a king has the best of it when he has a quarrel with a common man: for even if he has swallowed his rage for the day, &c.*

(b) in **similes**, with ὅτε and ὥς ὅτε (*passim*).

(c) of events happening **repeatedly**, or at an **indefinite** time, as Il. 1. 163 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας ὀππότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον *when the Greeks take one of the Trojan towns*: 1. 230 δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ, i. e. *from any man who speaks against thee*.

(d) after a **negative** Principal Clause, as Od. 1. 206 οὐδ' εἴπερ τε σιδήρεα δέσματ' ἔχῃσιν (he will not be long away) *even if iron bonds hold him*; so Il. 5. 258; 20. 363., 21. 323.

But ἄν or κεν is used in these Clauses—

(e) when a particular event is in view; as Il. 1. 128 ὑποτίσομεν αἶ κέ ποθι Ζεὺς δῶσι πόλιν Τροίην . . ἐξαλαπάξαι *we will repay you if ever Zeus gives us Troy to sack* (contrast Il. 1. 163, quoted above).

2. The Subj. of Purpose generally takes ἄν or κεν when the Principal Clause refers to a future time: e.g. Il. 2. 440 ἵομεν ὅφρα κε θᾶσσον κ.τ.λ. *let us go, that we may* (by our going) &c.

Note however that *ἵνα* does not take *ἄν* or *κεν*, and *ὅφρα* only in a few places.

The Subj. with *μή* = 'lest' does not take *ἄν* or *κεν*: cp. § 29. 5.

3. The Dependent 'Deliberative' Subj., referring to a future deliberation between alternatives, takes *κεν*: as Il. 9. 619 *φρασσόμεθ' ἥ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν* *we shall consider, are we to return or to stay*.

### § 34. The Optative in Subordinate Clauses.

The general principle which determines the choice between the Subj. and the Opt. is that the Opt. indicates an event not regarded in any way as coming within the speaker's agency. The use of the Opt. in reference to the *past* is the commonest application of this principle, but not the only one.

1. The Opt. is used in Conditional and Temporal Clauses<sup>1</sup>—

(a) when the case to which the condition applies is matter of mere **supposition**: Il. 9. 125 *οὐ κεν ἀλήϊος εἶη ἀνὴρ ᾧ τόσσα γένοιτο* *he were no empty-handed man to whom such things come*.

(b) after a **Past Tense**: Il. 1. 610 *ἔνθα πάρος κοιμᾷθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι* *there he slept whenever sweet sleep came to him*; cp. the Subj. of indefinite frequency, § 33, 1 (c).

It takes *ἄν* or *κεν* in a few instances of Clauses with *εἰ* and *ἐπεὶ*. The context generally shows what is the particular event in view of which the supposition is made; e. g. Il. 1. 60 *ἂψ ἀπονοστήσειν εἴ κεν θάνατόν γε φύγοιμεν* *if (by returning) we may escape death*: cp. 5. 273.

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<sup>1</sup> The use of the Subj. and Opt. in Conditional Clauses does not depend upon the greater or less probability of the event. A condition is a kind of *requirement*, and the Mood to be used is determined by the spirit in which the requirement is made. Thus it may be made by the Imperative, as *ἔστω ταῦτα* *let this be so*, i. e. *let us suppose this to be so*. Or by the Indicative, *εἰ ἔστι ταῦτα* (*suppose*) *this is so*, where the Ind. does not in the least imply that the supposition is true. Or by the Subj., which is akin to the Imperative. Or, finally, by the Opt., which makes the supposition in the tone of a wish or a concession.

The use of *μή* instead of *οὐ* in stating a condition is evidently due to the quasi-imperative character of such Clauses.

2. The Optative of End is used—

(a) with *κεν*, when the Clause expresses something expected to follow, but which the speaker does not adopt as his purpose ; as Il. 1. 64 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα, ὅς κ' εἴποι κ.τ.λ. *let us ask a prophet who may tell us*,—where the immediate purpose of asking is contrasted with the mere expectation as to the answer.

(b) when the Principal Clause expresses a wish or supposition only, as Il. 14. 107 νῦν δ' εἴη ὅς τῆσδέ γ' ἀμείνονα μῆτιν ἐνίσποι *may there be (one) who will tell us a better plan than this*.

(c) after a Past Tense in the Principal Clause (*passim*). But if the thing intended is future at the time of speaking, the Subj. may be used after a Past Tense, as Il. 5. 127 ἀχλὺν δ' αἶ τοι ἀπ' ὀφθαλμῶν ἔλον ἢ πρὶν ἐπῆεν ὄφρ' εὖ γινώσκῃς κ.τ.λ. *I have taken away the dimness from thine eyes, so that thou shalt know*, &c.

3. Clauses with ἤ . . ἢ of Deliberation, depending upon a Past Tense, have the Opt. without *ἄν* or *κεν*.

§ 35. *ἄν* and *κεν* with the Future Indicative.

This use is found both in Independent and in Subordinate Clauses. The force of the Particle is generally obvious : Il. 1. 139 ὁ δέ κεν κεχολώσεται ὃν κεν ἵκωμαι (*I will do so and so and he (for his part) will be angry to whom I shall come* : so Il. 1. 174, 523 ; 2. 229, 258.

§ 36. The Infinitive.

1. The Infinitive expresses aim, direction, or consequence : as ξυνέηκε μάχεσθαι *brought together to fight (for fighting)*, λείπε φορῆναι *left to him to bear*, τὴν δὸς ἄγειν *give her for taking away*, &c.

2. It is often used after a Noun or Adverb, to limit or explain its application ; as Il. 2. 553 τῷ δ' οὗ πῶ τις ὅμοιος ἐπιχθονίων γένετ' ἀνδρῶν κοσμήσαι *no one was like him for ordering* ; Il. 4. 510 ἐπεὶ οὐ σφί λίθος χρῶς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι *their flesh is not stone or iron for withstanding*, i.e. so as to withstand : Il. 4. 345 ἐνθα φίλ' ὀπταλέα κρέα ἔδμεναι *there*



*roast meat is liked for eating*, i.e. 'you like to eat roast meat there<sup>1</sup>.'

3. The Inf. is often found in Homer with the force of an Imperative, but chiefly where an Imperative precedes, the Inf. serving to carry on or complete the command, e.g.—

Il. 1. 322 ἔρχεσθον κλισίην Ἀγαμέμνονος Ἀτρεΐδαο,  
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα κ.τ.λ.

3. 458 ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν.

So in other cases where the context prepares us for a request or command: especially in prayers after an invocation, as Il. 2. 412 Ζεῦ κύδιστε . . μὴ πρὶν ἐπ' ἡέλιον δῦναι κ.τ.λ.

## THE CASES.

The Case-endings serve in general to show the relation in which a Noun stands to the Verb of the sentence. The Genitive Ending is an exception, as it usually serves to show the relation of the Noun to another Noun.

### § 37. The Accusative.

A Noun in the Accusative serves to define or complete the notion given by the Verb. The following are the chief Homeric uses:—

1. Neuter Pronouns and Adjectives; as τόδ' ἰκάνω *I come this time*, τάδε μαίνεται *he is thus mad*, πάντα ἐνίκα *he was victorious in all*, ἡδὺν γέλασσαν *they laughed a sweet laugh*, ἄλληκτον πολεμίζειν *to war unceasingly*: so πολύ and πολλά, μέγα and μεγάλα, τυτθόν, νέον, πρῶτον and πρῶτα (also τὸ πρῶτον, τὰ πρῶτα), ὕστατα, ἔξοχα, ἐνδέξια, ὀξύ, βαρύ, καλόν, δεινόν, σμερδαλέον, ἑτερόν, ἐπιτηδές, and very many more. This may be regarded as the usual Homeric way of forming Adverbs—the Adverbs in -ως being comparatively rare.

<sup>1</sup> Note that this is grammatically simpler than the regular construction φίλον ἐστὶ κρέα (Acc.) ἔδμεναι (lit. *there is pleasure for eating meat*).

Similarly *πᾶν ἔργον ὑπείξομαι* *I will yield in everything* (*πᾶν ἔργον* being = *πάντα*).

2. A Noun of cognate meaning to the Verb, as *ἐμάχοντο μάχην, βουλὰς βουλευέειν, ὑπόσχεσιν ἦν περ ὑπέσταν*, &c.

Similarly when the Acc. is sufficiently distinct in meaning to serve as a qualification to the Verb, as *ἠπειλήσεν μῦθον* *uttered a word of threatening*, *βουλὰς ἐξάρχων* *taking the lead in counsel*, *οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας* *no false tale hast thou told of my folly*.

3. Some Accusatives are used to qualify the whole fact expressed by a Clause; as *Il. 4. 155 θάνατόν νύ τοι ὄρκι' ἔταμνον* *my making a treaty proves to be death to thee*. Hence the use of *ἐπὶ κλησιν* *in name*, *πρόφασιν* *professedly*, *δέμας πυρός* *in the likeness of fire*.

4. The seat of an action or feeling is often expressed by the Acc., as *χεῖρα καμείται* *his hand will be weary*, *εἵσατο δὲ φθόγγην* *he made himself like in voice*, *φρένα τέρπετ' ἀκούων* *was pleased in his soul*, *βέβληται κενεῶνα* *thou are smitten in the flank*. This usage extends to Adjectives expressing qualities, as *πόδας ἀργός, βοὴν ἀγαθός, χερσίων οὐ δέμας οὐδὲ φυήν*.

5. An ordinary Acc. of the Person with a limiting Acc. of the 'part affected' produces the double Acc. of the Whole and Part (*σχήμα καθ' ὅλον καὶ μέρος*), which is very common in Homer: see *Il. 1. 362*.

6. The Acc. of the point to which motion is directed is very common with *ικνέομαι* (*ἴκω, ἰκάνω*), but rare with other Verbs of motion.

7. Many Verbs that ordinarily take an Acc. of the Thing may be construed with an Acc. of the Person when the real Object of the Verb is *some fact about the person*. The fact is often given by a Participle following, as *Il. 7. 129 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι* *if he were to hear of their all cowering before Hector*: *13. 352 ἤχθετο γάρ ῥα Τρῶσιν δαμναμένους* *he was vexed at their being subdued* (cp. *ἄχθομαι ἔλκος* *I feel the pain of the wound*).

Or it is given by a distinct Clause, as *Il. 2. 409 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτω* *he knew of his brother how he laboured*. This is the so-called 'Accusativus de quo.'

## § 38. The Dative.

The Dative in Greek does the work of three distinct Cases; (1) the Dative proper (answering to the Latin Dative), (2) the Locative—‘place (or time) at which,’ and (3) the Instrumental or Comitative. The two latter cases are amalgamated in Latin with the Ablative.

1. **Dative Proper.** Under this head notice the free use made of the ‘Ethical Dative’ in Homer: as *Il.* 1. 104 ὅσσε δέ οἱ πῦρ λαιπετόωντι ἔκτεν *his eyes were like fire*; 1. 250 τῷ δ’ ἦδη δύο μὲν γενεαὶ . . ἐφθίαθ’ *he had seen two generations pass*.

2. **Locative.** Nearly all words of place may be in the Dative; especially names of towns and countries (*passim*), of the parts of the body (as κεφαλῇ, ὤμφ and ὤμοισι, φρεσί, θυμῷ, &c.), and words like μέσσω *in the middle*, ἐσχάτῃ *at the extremity*: note also the use with the familiar distinctions of place, as δόμῳ *in the house*, ἀγρῷ *afield*, νομῷ, χορῷ, ἀγορῇ, βουλῇ, μάχῃ, τραπέζῃ, ἀγῶνι, ὕπνῳ.

The true Locative form survives in οἶκοι *at home*, χαμαί *on the ground*.

3. **Instrumental or Comitative.** This group of uses includes the Dat. of manner or circumstance, as σιγῇ *in silence*, ἀλαλητῷ *with a shout*, σπουδῇ *with zeal*, κακῇ αἴσῃ *with an evil fate*, τριπλῇ *threefold*; also the idiom αὐτῇ κεν γαίῃ ἐρύσαιμι *I would drag them earth and all*.

The Comitative sense prevails in the Plural, used of the parts or adjuncts of an object: as ἐπὶ τ’ ἡμύει ἀσταχέουσιν *the field bends with the ears of corn* (cp. κεφαλῇ κατανεύομαι); ξεστῆς αἰθούσῃσι τετυγμένον *built with porticoes*; so ἐθείρησιν κομόωντε, ὕπποις αἰσσω, &c.

## § 39. The Genitive.

The Greek Genitive is sometimes a Genitive Proper, serving mainly (like the Latin Gen.) to connect a Noun with another Noun which it limits or qualifies; sometimes an Ablative denoting the *terminus a quo* of the action.

The following are the chief points to be noticed:—

1. After Nouns denoting *anger*, *sorrow*, &c. the Genitive expresses either the person who has the feeling, as θεῶν μῆνις

the wrath of the gods; or (as very frequently in Homer) the person or thing which is the object or cause of the feeling, as Il. 6. 335 Τρώων χόλω from anger against the Trojans; 15. 138 χόλον υἱὸς ἔησ anger on account of his noble son; so with ἄχος, &c.; cp. σὴ ποθὴ regret for thee.

2. The Gen. denotes the **Time** in the course of which something happens: as ἡοῦς in the morning, νημεῖς in calm weather; τῶν προτέρων ἐτέων in former years; τοῦδ' αὐτοῦ λυκάβαντος this very year.

3. A Gen. of **Place** is found—

(a) After a Negative, as Il. 17. 372 νέφος δ' οὐ φαίνεται πάσης γαίης (= nowhere in the whole country); Od. 3. 251 οὐκ Ἄργεος ἦεν he was not (anywhere) in Argos (cp. 21. 108 οὔτε Πύλου κ.τ.λ., and 14. 97).

(b) To denote the space within which motion takes place; often with πεδίοιο (διωκόμεν, θείειν, ἰών, ἔρχονται, &c.).

4. The Gen. is used of anything that is regarded as a stock from which we draw: πάσσε δ' ἁλός he sprinkled with salt, ἐπεστέψαντο ποτοῖο they filled with liquor, χαριζομένη παρεόντων gratifying him from the store; on the same principle πυρὸς πρῆσαι to burn with fire.

5. The general rules for the use of the Gen. with Verbs are the same as in Attic: note that it is used—

With Verbs of *anger, grief, &c.*: as ἐτάριοιο χολωσάμενος enraged on account of his comrade, τῆς ὃ γε κείτ' ἀχέων grieved on account of her he lay.

With Verbs of *aiming*, as ἀκοντίζω, ἰθύνομαι, ὠρμήθη.

With Verbs of *bearing, telling, knowing*, esp. *bearing from or about a person, knowing or telling about a thing*. Thus οἶδα with a Gen. means to be acquainted with, skilled in; and so ἐπιστάμενος πολέμοιο, &c.

#### § 40. The Case-forms in -φι(ν).

The forms in -φι(ν) are evidently not part of the living language of Homer, but have survived as part of a traditional poetic style. They are confined for the most part to certain often recurring words and phrases. They are found with the following Case-meanings:—



**The Instrumental Dative**, the commonest use ; as βίηφι *by might*, ἀναγκαίηφι *by necessity*, ἐτέρηφι *with the other hand* : ἀγλαίηφι πεποιθώς, γενεῇφι νεώτατος, σὺν ὄχεσφι, ἄμ' ἡοὶ φαινομένηφιν, θεόφιν μῆστωρ ἀτάλαντος.

**The Locative**, as ὄρεσφιν *on the mountains*, θύρηφι *at the door*, κλισίηφι *in the tent*, ἐπὶ δεξιόφιν—ἐπ' ἀριστερόφιν, &c.

**The Ablative Genitive**, especially with Prepositions, as ἀπὸ χαλκούφι, ἀπὸ νευρῆφιν, ἐκ στήθεσφιν, ἀπὸ ναῦφιν, ἐκ θεόφιν : also δακρυόφι πλησθεν, ναῦφιν ἀμυνόμενοι, &c.

These uses, it will be seen, answer very nearly to those of the Latin Ablative. Note that the ending -φι(ν) is not found with a word denoting a *person*, except in θεόφιν.

### § 41. Prepositions—Tmesis.

Two uses of the Prepositions are almost confined to Homer :—

1. The purely **Adverbial** use ; πέρι in πέρι μὲν θείειν ταχύν *exceedingly quick in running* ; ὑπό in Il. 3. 34 ὑπό τε τρόμος ἔλλαβε γυῖα *trembling seized his limbs beneath* ; πρό and ἐπί in Il. 13. 800 πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι *some in front, some after them* : and so often with ἀμφί, ἐνί, &c.

Under this head may be placed the use with ellipse of the Verb εἰμί, as Il. 1. 174 πᾶρ' ἔμοιγε καὶ ἄλλοι *others are at my command* : 1. 515 οὐ τοι ἔπι δέος *no fear lies upon thee* : 14. 141 οὐ οἱ ἐνὶ φρένες *understanding is not in him*. So ἄνα as an exclamation, *up!*

**Anastrophe**, or throwing back the accent to the first syllable, takes place in the last-mentioned use, and in some other Adverbial uses, as πέρι = *exceedingly*. It is also found with certain Prepositions when they follow the Noun governed, as πόλεμον κατά, &c. Probably this represents the original accent, which the Preposition lost when it was joined in pronunciation to a following Noun or Verb.

2. **Tmesis**, or separation of the Preposition from the Verb—a term applied to the cases in which the Preposition coalesces in sense with the Verb, but is separated by position ; as ὑπὸ δ' ἔσχετο μισθόν *he promised (ὑπέσχετο) wages* ; ἐκ τε καὶ ὄψ' ἐτελεί *he accomplishes it (ἐκτελεῖ) late* ; οὐς ποτ' ἀπ' Αἰνείαν

ἐλόμην *which I once took from Aeneas*. We must not suppose (as the name Tmesis would imply) that a compound already formed was divided again into its elements. The usage represents a stage in the formation of Compound Verbs at which the *meaning* of the Preposition and the Verb had blended into the meaning of the compound, but the *place* of the Preposition was not yet fixed.

## § 42. Prepositions with Nouns.

In the uses of Prepositions with the oblique Cases of Nouns there are many differences between Homer and later Greek.

### 1. The **Dative** is used in Homer—

with ἀνά, as χρυσέῃ ἀνὰ σκῆπτρῳ *upon a golden staff*;

with μετά, in two senses, (1) ‘**between**,’ as μετὰ ποσσὶ *between the feet*, μετ’ ἀμφοτέροισι *between the two sides* ; (2) ‘**among**,’ as μετὰ τριτάτοις *among the men of the third generation*. The Gen. with μετά is post-Homeric.

The Dat. with some other Prepositions, as ὑπό, παρά, ἀμφί, περί, is much commoner in Homer than in later Greek. Thus παρά with the Dat.—only found in most authors with words denoting **persons**—is used of **things**, as παρὰ νηυσὶ *beside the ships*, &c. And the Gen. is hardly ever found in Homer with ἀμφί, or with περί in the local sense.

2. The **Genitive** with Prepositions denotes either (1) ‘**motion from**,’ as with ἐξ, ἀπό, παρά, or (2) ‘**place with respect to**,’ as with πρό, ὑπέρ, ἐπί, ἀντί. There are few derivative meanings in Homer, and these mostly of an obvious kind; as πρό *in defence of*, ἀντί *instead of*.

κατά with the Gen. means either (1) ‘**down from**,’ as κατ’ οὐρανοῦ *down from heaven*, or (2) ‘**down on**,’ as κατὰ χθονὸς ὄμματα *fixing his eyes on the ground*.

περί with the Gen. most commonly means ‘**beyond**,’ ‘**surpassing**,’ as περὶ πάντων *above all men*: also ‘**concerning**,’ ‘**on account of**,’ as μαχησόμενοι περὶ σείο.

3. The **Accusative** with Prepositions generally denotes either the **object to which** motion is directed, or the **space** over which it takes place. Thus—

παρά is used (1) of ‘**motion to**,’ as στῆ δὲ παρ’ αὐτὸν ἰὼν *he*

went and took his stand beside him; (2) of **space**, as παρὰ θιν' ἁλός *along the shore*.

So ὑπό: (1) of motion, ὑπὸ Ἰλίου ἦλθεν *he came to (under) Ilium*; (2) of space, ὑπὸ Κυλλήνης ὄρος αἰπύ, of the district *under Mount Cyllene*; ἄγχε δέ μιν πολύκεστος ἰμάς ἀπαλὴν ὑπὸ δείρην *the thong galled him (where it passed) under his neck*.

With ἀνά and κατὰ the Acc. is one of **space**; as ἀνά στόμα καὶ κατὰ ῥίνας, *up through the mouth and down through the nostrils*.

διὰ takes the Acc. in Homer (as well as the Gen.) in the local meaning '**through**.' With the Gen. the notion is usually that of making way through an obstacle: δι' ὁμίλου *through the throng*; so δι' αἰθέρος οὐρανὸν ἵκει, &c. With the Acc. the **space** traversed is more prominent, as διὰ δώματα ποιπνύοντα *bustling through the palace*.

### § 43. Compound Prepositions.

Two Prepositions are sometimes combined in one word; thus παρ-έξ (παρέκ), ὑπ-έκ, δι-έκ, ἀπο-πρό, δια-πρό, περι-πρό, ἀμφὶ περί (better ἀμφιπερί). In such cases the first is the more important, and determines the construction: e.g. παρέξ generally takes the Acc., as Il. 9. 7 παρέξ ἄλα φῦκος ἔχευε *washes up the sea-weed along (the shore of) the sea*; and διέκ προθύρου *through the porch (and so out)*.

## USES OF THE PRONOUNS.

### § 44. The Personal Pronouns.

1. In the Pronoun ἐγώ the forms μεν, μοι, με are enclitic.
2. In the Pronoun σύ the Dat. σοί is emphatic, τοι is unemphatic and enclitic: in the other Cases the emphatic and unemphatic uses are distinguished by the accent only. These two Pronouns are often made still more emphatic by γε, as ἔγωγε (or ἐγώ γε), σύ γε, &c.
3. The Pronoun εἶο οἱ εἴ also has its **emphatic** and its **unemphatic** uses, distinguished throughout by the accent. The emphatic forms, however, have a special meaning:—
  - a. When orthotone εἶο is **Reflexive** (= Lat. *sui, sibi, se*).

This use is not very common except with Prepositions (ἀμφὶ ἔ, ἀπὸ ἔο, ἐπὶ οἱ, &c.).

b. Much more frequently it is enclitic, and is an unemphatic Pronoun of the Third Person, standing for a person just mentioned ; sometimes also for a thing, as Il. 1. 236 περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψε (of the sceptre).

The Possessive Adj. ἑός or οὗς is nearly always Reflexive (= Lat. *suus*).

#### § 45. ὅδε, κείνος, οὗτος.

Of these Pronouns ὅδε and κείνος (rarely in Homer ἐκείνος) are chiefly used to distinguish objects as *here* or *yonder*, present or remote : οὗτος generally denotes what has been spoken of, or is supposed to be known.

But οὗτος sometimes answers to Lat. *iste*, '*that of yours*' (Il. 1. 131 ; 4. 37 ; 7. 110, &c.) ; and (like *iste*) often implies hostility or contempt, as Il. 6. 352 τοῦτω δ' οὗτ' ἄρ νῦν φρένες ἔμπεδοι κ.τ.λ.

#### § 46. αὐτός.

The proper meaning of αὐτός seems to be the *very one, that and no other*. It can only be used of an object already mentioned or implied. Note the uses :—

1. To distinguish a person from adjuncts or surroundings (αὐτὸς καὶ τοῦ δῶρα *the man and his gifts*) ; hence in Il. 1. 4 to distinguish the *body*, as the actual person, from the soul or life. So = *alone*, as Il. 1. 356 αὐτὸς ἀπούρας '*taking it by himself*,' without the usual concurrence.

2. '*Without change*,' '*the same as before*,' as αὐτὰ κέλευθα = *the way we came*. Thus the Adverb αὐτως means '*as before*,' and hence, in a bad sense, '*without mending matters*,' '*uselessly*.' Similarly αὐθι = *in the same place*, hence '*without stirring*,' '*idly*.'

Besides these uses of αὐτός in its full meaning, it is used—

3. In an **unemphatic** sense, to denote a person or thing already mentioned. But it is not so used in the Nom., or at the beginning of a Clause.



## § 47. The Article.

The Pronoun  $\acute{o} \eta \tau\acute{o}$  is used in three ways; (1) as a Substantive Pronoun, = *he, she, it*; (2) as an Article with a Noun; (3) as a Relative.

1. *The Substantival use* :—

In this use—which is by far the commonest in Homer— $\acute{o} \eta \tau\acute{o}$  stands to the enclitic forms of  $\epsilon\acute{\iota}o$  as the emphatic to the unemphatic Pronoun (as  $\acute{\epsilon}\mu\acute{\epsilon}$  to  $\mu\epsilon$ , &c.). It is most frequently placed at the beginning of the Clause, and marks a change of Subject or some other contrast. When the Subject is the same, e.g. in Il. 1. 191  $\tau\omicron\upsilon\varsigma \mu\acute{\epsilon}\nu \alpha\nu\alpha\sigma\tau\acute{\eta}\sigma\epsilon\iota\epsilon\nu \acute{o} \delta' \text{'}\text{Ατρεΐδην \acute{\epsilon}\nu\alpha\rho\acute{\iota}\zeta\omicron\iota}$ , the contrast is between two acts of the same person, *should drive away the others and (thereupon) slay Agamemnon*.

The Art. is often strengthened by  $\gamma\epsilon$ , especially in the Nom., so that  $\acute{o} \gamma\epsilon, \eta \gamma\epsilon, \tau\acute{o} \gamma\epsilon$  is almost a distinct Pronoun. Thus there are three grades of emphasis in the oblique Cases, e.g.  $\tau\omicron\nu \gamma\epsilon, \tau\omicron\nu, \mu\iota\nu$  (answering to  $\acute{\epsilon}\mu\acute{\epsilon} \gamma\epsilon, \acute{\epsilon}\mu\acute{\epsilon}, \mu\epsilon$ ).

2. *The Attributive use*; of which several varieties may be distinguished :—

(a) With the Noun following as a kind of explanation, as Il. 1. 348  $\eta \delta' \acute{\alpha}\epsilon\kappa\omicron\nu\varsigma \acute{\alpha}\mu\alpha \tau\omicron\iota\varsigma\iota \gamma\upsilon\nu\acute{\eta} \kappa\acute{\iota}\epsilon\nu$ ; where the Art. alone would suffice for the sense, and therefore might still be regarded as substantival: cp. 1. 488; 2. 105.

(b) When the Noun follows more closely, the Art. serving to usher it in, as it were, and give it prominence: as Il. 1. 382  $\eta \kappa\epsilon \delta' \acute{\epsilon}\pi' \text{'}\text{Αργεΐοισι \kappa\alpha\kappa\omicron\nu \beta\acute{\epsilon}\lambda\omicron\varsigma \omicron\acute{\iota} \delta\acute{\epsilon} \nu\upsilon \lambda\alpha\omicron\iota \theta\eta\eta\sigma\kappa\omicron\nu \acute{\epsilon}\pi\alpha\sigma\sigma\acute{\upsilon}\tau\epsilon\rho\omicron\iota, \tau\acute{\alpha} \delta' \acute{\epsilon}\pi\acute{\omega}\chi\epsilon\tau\omicron \kappa\eta\lambda\alpha \theta\epsilon\omicron\acute{\iota}\omicron.$  ‘Apollo shot his dart—the *army* kept perishing—the *shafts* ceased not.’

This use is chiefly found with adversative Particles,  $\delta\acute{\epsilon}, \alpha\upsilon\tau\acute{\alpha}\rho, \acute{\alpha}\lambda\lambda\acute{\alpha}$ , &c.; sometimes with  $\kappa\alpha\acute{\iota}$  and  $\tau\epsilon$ , as Il. 1. 340  $\kappa\alpha\acute{\iota} \pi\rho\omicron\varsigma \tau\omicron\upsilon \beta\alpha\sigma\iota\lambda\acute{\eta}\varsigma$ , lit. *and before him, too, the king*.

(c) As antecedent to a Relativial Clause, e.g.  $\eta\mu\alpha\tau\iota \tau\hat{\omega} \acute{o}\tau\epsilon \kappa.\tau.\lambda.$  In this use the Art. generally follows the Noun, often after a slight pause. The later position of the Art. appears in Il. 6. 292  $\tau\eta\nu \acute{o}\delta\omicron\nu \eta\nu \kappa.\tau.\lambda.$

(d) With Comparatives and Superlatives, Ordinal Numerals, the Possessive Pronouns,  $\acute{\alpha}\lambda\lambda\omicron\varsigma, \acute{\epsilon}\tau\epsilon\rho\omicron\varsigma, \alpha\upsilon\tau\acute{o}\varsigma$ , and a few other Adjectives that imply contrast or comparison, as  $\text{Αΐας } \acute{o} \mu\acute{\epsilon}\gamma\alpha\varsigma$

*Ajax the greater*, τὸ χθιζόν *that of yesterday*, τὸ κρήγνον—τὰ κακά *good and bad fortune*: also with Cardinal Numerals, when two or more are mentioned as parts of a whole, as Il. 5. 271 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ, τῷ δὲ δὺ' Αἰνείᾳ *four (not the four) he kept, the other two he gave to Aeneas*.

Note that Homer uses the Art. when a *particular* contrast is intended, as in Il. 1. 107 τὰ κακά, when he had *mentioned* τὸ κρήγνον. This is quite different from the later use of τὸ κακόν or τὰ κακά for 'evil' or 'evils' in general.

(e) With the words γέρων, ἄναξ, ἥρως. In this combination the Art. is the important word, the Noun being a mere title added; somewhat as in English, 'his majesty' = 'he' (the king), i. e. a Pronoun + a title.

(f) With ἔπος and μῦθος, as ποίον τὸν μῦθον ἔειπες. Here also the Noun has little to add to the meaning; e. g. ἐπεὶ τὸν μῦθον ἄκουσε is nearly = ἐπεὶ τό γ' ἄκουσε. Cp. 'thing' in 'something,' 'anything.'

(g) Sometimes to express dislike or contempt; as Il. 2. 275 τὸν λωβητῆρα ἐπεσβόλον *that scurrilous brawler*. This answers to the later use of οὗτος = *iste*.

### 3. *The Relativial use:—*

This use arises from the habit of placing the Art. at the beginning of a new Clause, and often can hardly be distinguished from the Demonstrative use: e. g. in Il. 1. 320 Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε, τῷ οἱ ἔσαν κήρυκε, we may translate *who were his heralds*, or (parenthetically) *they were his heralds*.

The Relativial use of ὁ ἢ τό is much more limited than that of ὅς ἢ ὅ. Thus (1) the Art. always refers to a *definite* antecedent: it does not mean *whoever*, or introduce a condition or limitation of the Principal Clause, as ὅς ἢ ὅ often does. Also (2) it almost always comes after the Principal Clause. The line usually quoted for the Relativial Art., Il. 1. 125 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν τὰ δέδασται, is almost the only instance to the contrary.

The Acc. Neut. τό is used adverbially (§ 37, 1), to mean *on which account*, *wherefore*, as Il. 3. 176 τὸ καὶ κλαίονσα τέτῃκα.

## § 48. The Relative ὅς ἢ ὅ.

1. The Pronoun ὅς ἢ ὅ, and some of the Adverbs derived from it, are occasionally used in a Demonstrative sense :—

ὥς = *thus* is common, especially at the beginning of a Clause, and in the phrases καὶ ὥς, οὐδ' ὥς, ἐπεὶ ὥς, and the correlatives ὥς—ὥς *as—so*.

ὅς = *he*, in καὶ ὅς *even he*, οὐδ' ὅς, μὴδ' ὅς.

ὅτε and ἥος are Demonstrative when used with μέν and δέ; thus ὅτε μέν *sometimes*, ἕως μέν *for a time*.

2. The Neuter of the Relative, used adverbially, furnishes the Conjunctions ὅτι (from ὅστις or ὅτις), ὃ τε (from ὅς τε, not always easily distinguished from ὅτε *when*), and the simple ὃ. The meaning is either (1) *because, in that*, or (2) *that* (after Verbs of knowing, telling, &c.). Thus—

ὃ = *because*. Il. 9. 534 χωσαμένη ὃ οἱ οὐ τι κ.τ.λ.

ὃ = *that*. Il. 5. 433 γινώσκων ὃ οἱ αὐτὸς ὑπέιρεχε χεῖρας Ἀπόλλων.

ὃ τε = *because*. Il. 1. 244 χωόμενος ὃ τ' κ.τ.λ.

ὃ τε = *that*. Il. 5. 331 γινώσκων ὃ τ' ἀναλκίς ἔην θεός.

## § 49. The Particles.

The commonest of the Particles used to connect Clauses (καί, μέν, δέ, ἀλλά) are the same in Homer as in later Greek. One or two are peculiar to Homer, viz. ἡδέ and (ἡμέν—ἡδέ *both—and*); αὐτάρ, ἀτάρ *but*; αἶ, used as well as εἰ, *if*.

There is greater difference between the two dialects in the Illative Particles, and the numerous little words which serve to mark various shades of emphasis, &c. The following seem to require notice, on the ground either of form or usage :—

1. ἦ is affirmative; sometimes used interrogatively, as ἦ ἐθέλεις *dost thou indeed wish?* In the affirmative use it is combined with various other Particles: thus we have ἦ μὴν (or ἦ μέν, see below), ἦ τοι, ἦ τε, ἦ ῥα, ἦ νύ τοι, ἦ ῥά νυ.

The combinations ἦ μὴν and ἦ καί are sometimes = *and yet, and that though* (= καίτοι, which is not Homeric).

2. ἥε or ἦ has the meanings *or* and *than*; in correlation *either—or*, for which we find ἦτοι—ἥε (ἦ). In the meaning *than* we have also the combinations ἥε τε and ἥε περ.

3. ἄρα, ἄρ, ῥα (encl.) *accordingly, so*; often used with Clauses that express alternatives, especially with the first of the two, as εἴτ' ἄρ—εἵτε, οὐτ' ἄρ—οὔτε: also in ἐπεὶ ῥα, ὅτι ῥα, γάρ ῥα.

The combination τ' ἄρα (τ' ἄρ, sometimes written τάρ) is used with interrogatives, as τίς τ' ἄρ, πῶς τ' ἄρα.

4. μὴν is a Particle of strong affirmation, for which Homer often uses μέν (<sup>ῆ</sup> μέν, καὶ μέν, οὐδὲ μέν), sometimes (in the Iliad) μάν.

5. δὴ *now*, at last, really, may come at the beginning of a Clause in the combinations δὴ τότε, δὴ γάρ.

6. τοι *then, surely*, usually enclitic, but comes first in τοιγάρ *so then*. Homer never has τοίνυν or καίτοι.

7. θην (encl.) *I suppose*, ironically, (= Attic δήπου).

8. περ (encl.) *very, certainly*, placed after the word which it strengthens, as καὶ ἀχνύμενός περ *even being so grieved*, ὥς ἔσεται περ *even as it shall be* (not καίπερ, ὥσπερ, as in Attic). It may often be translated *although*, but not regularly (like καίπερ in Attic).

9. τε has two quite distinct uses in Homer:—

(1) It is a connecting Particle (as in Attic).

(2) It serves to mark a statement as *general*; as Il. i. 218  
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

This latter use of τε is rare except in combination with ὅς, ὅσος, οἶος, the corresponding Adverbs ὥς, ὅθι, ὅτε, ἵνα, the Art. when used as a Relative (as Il. 7. 112 τόν τε στυγέουσι καὶ ἄλλοι), the Indefinite τις, and the Particles καί, μέν, δέ, ἀλλά, γάρ. It is chiefly found in similes, proverbial sayings, or maxims, &c.: see Il. i. 63, 81, 82, 238., 2. 90, 145, 292, &c.

## METRE AND QUANTITY.

### § 50. Caesura.

The two main rules of the Homeric Hexameter are:—

1. The third foot must not end with a word: that is to say, the pause or break which separates one word from the next must not be so placed as to divide the line into two equal parts.

Such a break in the middle of the line is prevented by a



**Caesura** (τομή, i. e. the division between words not coinciding with the end of a foot, and therefore ‘cutting’ the foot).

The commonest Caesura is that ‘at the third trochee’ (τομή κατὰ τρίτον τροχαῖον), as in—

οὐλομέ- | νην ἦ | μυρί'  $\wedge$  'Α- | χαιοῖς ἄλγε' ἔθηκε,

so called because it divides the third foot into a trochee (μυρί-) and a short syllable. In the first book of the Iliad, out of 611 lines, 356 have this Caesura.

Somewhat less common is the Caesura ‘after five half-feet’ (τομή πενθ-ημι-μερής): as μῆνιν ᾗ- | εἶδε θε- | ᾶ  $\wedge$  - | .

Occasionally the principal Caesura comes after the middle of the line, in the fourth foot (τομή ἐφθ-ημι-μερής) as:—

ὄς κε θε- | οῖς ἐπι- | πείθη- | ται,  $\wedge$  μάλα | τ' ἔκλυον αὐτοῦ.

2. **There must be no Caesura at the fourth trochee:** e. g. we cannot have such a line as—

Πηλεύς θήν μοι ἔπειτα γν- | ναῖκα  $\wedge$  γα- | μέσσεται αὐτός,

the reading of all the MSS. in Il. 9. 294 ; where Aristarchus gives—

Πηλεύς θήν μοι ἔπειτα γν- | ναῖκά γε  $\wedge$  | μάσσεται αὐτός.

The division after the fourth foot, as in—

ἡρώων, αὐτοὺς δὲ ἐλώρια | τεῦχε κύνεσσιν

is called the **Bucolic Diaeresis**. This is the most rhythmical division, and consequently the best place for a pause in the sense.

## § 51. Hiatus, Elision, Contraction, &c.

**Hiatus** is not forbidden in Homer (as it is in Attic poetry), but a vowel or diphthong before another vowel is affected in various ways.

1. A **long vowel** or diphthong at the end of a word is usually shortened before hiatus, as τήν δ' ἐγὼ | οὐ λύσω.

2. If however the syllable is in **arsis** (i. e. in the first half of the foot, on which the ictus or rhythmical stress falls), it may remain long, as ἡμετέ | ρω ἐνὶ | οἴκῳ. In **thesis** (the second or unaccented half of the foot), a vowel followed by hiatus is almost always shortened.

3. The principle of these rules applies to many cases in

which a long vowel or diphthong comes before another vowel in the same word: thus—

(a) The vowels α, ι, υ before another vowel are often ‘doubtful’ in quantity; as ἴλαος and ἴλαος, κοινῇ and κοινῇ, ἴομεν (-υυ but ἀλλ’ ἴομεν); so in most Verbs in -ιω and -υω, Comparatives in -ιων, Nouns in -ιη, &c.

(b) η and ε are interchanged, as ἦς and ἐς, ἀν-ήη and ἀν-έη (Subj., § 13), νηός and νεός (Gen. of νηός).

(c) Diphthongs interchange with short vowels, viz. αι, ει, οι with ᾱ, ε, ο; as in the Verbs in -αιω and -ειω (§ 8, B, 1), νεάτος and νέος, ἡμείων and ἡμέων, βαθείης and βαθέης, ὀλοῖός and ὀλοός, &c. Instances of a less common kind are δεύομαι and δέομαι, ἔχενα and ἔχεα, λούεσθαι with 1 Aor. λούεσσοτο, and the shortening of the first syllable in νίος.

4. The shortening of the first of two vowels is sometimes accompanied by the lengthening of the second, as in the Genitives in -εω for -ᾶο (through an intermediate -ηο), and the Subj. στέω-μεν, φθέω-μεν, &c. (for στήο-μεν, φθήο-μεν, see § 13, A). This is called ‘Metathesis of Quantity.’

5. The diphthong -αι may be elided in the Verbal Endings -μαι, -ται, -νται, -σθαι, as βούλομ’ ἐγώ, &c. οι is occasionally elided in μοι, σοί.

ι is seldom elided in the Dat. Sing., never in περί, τί, ὅτι.

6. Sometimes a final long vowel forms one syllable with the initial vowel of the next word. This is found with δὴ αὖ, δὴ οὕτω, ἐπεὶ οὖ, ἦ οὖ, and a few other cases.

7. The combinations εα, εαι, εο, εοι, εω, ιω may be scanned as one syllable.

8. Hiatus is tolerated after the caesura at the third trochee, and the Bucolic Diaeresis, especially if there is a pause: as—

ἀλλ’ ἀκέουσα κάθησο, ἐμῷ δ’ ἐπιπείθεο μύθῳ.

9. **Contraction** is comparatively rare: the rules are the same as in Attic, except that εο is contracted to ευ. On **Assimilation** see § 8, B, 2.

## § 52. Position.

When a short vowel is followed by two consonants, the syllable is long. This holds for all consonants: e.g. τρ in

πατρός, ἐπὶ Τρώεσσι; **πρ** in ἐσσόμενα πρό τ' ἐόντα; **φρ** in περιφραδέως, ἐπὶ φρεσί, &c.

Exceptions sometimes occur before **τρ**, **πρ**, **κρ**, **πλ**, **κλ**, rarely before other combinations of Mute and Liquid. But they are chiefly found in words which could not otherwise be brought into the verse: as *τράποντο*, *προσηύδα*, *κραταιός*, *βροτῶν*, *Ἀφροδίτη*, *Κλυταιμνήστρη*, *πλέων*, &c. The same excuse applies to the short vowel before *Σκάμανδρος*, *Ζέλεια*, *Ζάκυνθος*, *σκέπαρνον*—words which the poet could not altogether avoid using.

### § 53. Doubtful Vowels.

1. The number of vowels which may be made either long or short, as suits the metre, is somewhat larger in Homer than in Attic poetry. Besides the instances explained in § 51, 3, we have (e. g.) *ἀνὴρ* (*ā*), *Ἄρης* (Voc. *Ἄρες* "Ἄρες"), *ἴσασι* (— — *υ* and *υ* — *υ*); *φίλος*, but *φίλε κα-* | *σίγνητε*; *δύο* and *δύω*; also interchange between *ε* and *ει*, *ο* and *ου*, as *ἐνεκα* and *εἵνεκα*, *πολύς* and *πουλύς*, &c.

These cases, in which the vowel is doubtful in the usage of Homer, may be compared with those in which the Homeric quantity is fixed, but differs from the Attic. Thus we find in Homer, *κᾶλός*, *φᾶρος*, *φθᾶνω*, *ἴσος*, *τῖνω*, *φθῖνω*, *ξείνος*, *πεῖραρ*, *μοῦνος*, *κοῦρος*, *νοῦσος*, &c., while the vowel of the corresponding Attic forms is regularly short.

2. In a few instances vowels are lengthened to suit the metre, e. g. the first *α* of *ἄθάνατος*, *ἀκάματος*, *Ἀπόλλωνος*, *ἀπονέεσθαι*, the *υ* of *θυγατέρες* (*ū* in trisyllabic forms, *θύγατρα*, &c.), the *ι* of *Πριαμίδης*, &c.; also final *α* in *ἀμφηρεφέα* (Il. i. 45), and a few others.

3. Sometimes, also, a short syllable followed by a caesura is allowed to count as long; as Il. i. 153 *δεῦρο μαχησόμενος, ἐπεὶ κ.τ.λ.*; 2. 228 *πρωτίστφ δίδομεν, εἶτ' ἂν κ.τ.λ.* This is hardly ever found except before a pause in the sense.

### § 54. Digamma.

The alphabets used in some parts of Greece (especially the Peloponnesus) contained the letter *Ϝ*, called the digamma,

answering in form to the Latin *F*, in sound (probably) to the *V*, our *v* or *w*. In Ionia neither the character nor any sound answering to it were known in historical times. In all probability, indeed, the letter never was used for writing the Ionic dialect.

In Homer many words that begin with a vowel are regularly treated, for the purpose of the metre, as words beginning with a consonant; and the same words are either actually found written in other dialects with an initial *F*, or may be shown from the cognate languages to have had the sound which the *F* was used to denote. From these facts it is inferred that the sound existed in the language at the time when the Homeric poems were composed. This is not indeed quite certain: for (1) there are many passages which resist the restoration of an initial consonant, and (2) the habit of allowing hiatus before certain words might be a piece of poetical tradition, handed down from an earlier time. At all events, however, the traces in the Homeric poems are sufficient to show that the sound in question existed at the time when Epic poetry was first composed in Greece. Whether the *F* was ever used in the written text of Homer is a wholly different question.

The chief words which show clear traces of initial *F* are—*ἄγ-νυμι*, *ἄναξ*, *ἄστυ*, *ἔαρ*, *ἐκάς*, *ἐκαστος*, *ἔικοσι*, *ἐλπω*, *ἐννυμι* (*Fεσ-*), *ἔπος* (*εἰπεῖν*), *ἔργον* (*ἔρδω*), *ἔσπερος*, *ἔτος*, *ιδεῖν* and *οἶδα* (*Fιδ-*), *εἶκω* and *ῥοικα* (*Fικ-*), *ἰάχω* (*ἰαχή*, *ἦχῆ*), *ἴσος*, *ἴφι*, *οἶκος*, *οἶνος*.

Initial *F* (for an older *σF*) appears in *ἀνδάνω* (*σFαδ-*), *ἡδύς*, &c., *ἔθω* (*εἴωθα*), *ἔκυρος*, and the Pronoun *εἶο*, *οἶ*, *εἷ*. We even find *οὔ* *οἶ*, *οὔ* *ἔθεν* (instead of *οὔχ* *οἶ*, &c.) in the text of Homer.

Initial *Fρ* may be traced in *Fρέζω* (cp. *Fέργον*), *Fρήγ-νυμι*, perhaps *Fρητός*, *Fρύομαι*, &c.

Initial *δF* in *δφέος* (*δεῖδια* for *δε-δFια*, &c.) and *δFήν*.

## § 55. Doubling of Consonants.

1. *σ* and *σσ* interchange in the 1 Aor. (§ 9, 1), the Dat. Plur. (§ 20, 4), also in *ὄσος*, *τόσος*, *μέσος*, *Ὀδυσσεύς*: *λ* and *λλ* in *Ἀχιλλεύς*; *τ* and *ττ*, *π* and *ππ* in the Indefinite Rel., *ὅττι*, *ὅππως*, &c.

2. Certain initial consonants have the value of double



letters (§ 52). Thus we never find a short syllable before *δέος* *fear* (*δεινός*, *δεῖσαι*, &c.), or the adverb *δήν*. And short vowels are often scanned as long before words beginning with *ρ*, also before *λόφος*, *λιαρός*, *μελίη*, *μέγας*, *μέγαρον*, *νιφάς*, *νέφος*, *νεύρη*, *σεύω*, and some other words beginning with *λ*, *μ*, *ν*, *σ*.

3. With the Augment, and in Composition, the initial consonant in the same group of words is doubled: *ἐλλίσσεται*, *ἄρρηκτος* (*ρήγνυμι*), *ἄλλοφος*, *ἐϋμελής*, *ἀγάννιφος*, *ἐπισσεύω*, *ἔδδαισεν* (written by Aristarchus *ἔδαισεν*, scanned — — υ).

In most of these cases it is probable that a consonant has been lost, so that *ρ* stands for *φρ* or *σρ*, *λ* for *σλ* or *γλ*, *μ* for *σμ*, *ν* for *σν* or *δν*, *δ* for *δφ*, &c. Hence *έρρ-* is obtained by assimilation for an original *έφρ-*, or *έσρ-*: and so in other cases.

## DIALECT AND STYLE.

### § 56. The Epic Dialect.

1. The dialect of the *Iliad* and *Odyssey*—called by the ancient Grammarians the ‘Epic’—is best described by the term **Old Ionic**, as being an older form of the Ionic which was spoken in historical times, and was adopted by Herodotus as the language of his history. The differences between Homeric and Herodotean or ‘New Ionic’ grammar are not slight, either in the inflexions or the syntax: but they are precisely the differences which are found to grow up between the earlier and the later stages of the same language. The Homeric poems, therefore, are monuments of an early Ionic literature. At what time they were composed—whether before or after the colonisation of Ionia, whether in Europe, or the islands of the Aegean, or the Asiatic coast, or by a poet equally at home in all Ionian cities—are questions which the language does not enable us to decide.

2. The most striking characteristic, and the main difficulty, of the Epic dialect is the variety of forms which it employs,—a variety greater than we can suppose possible in any single spoken language.

3. The forms in actual use, however, are not quite so

numerous as they appeared to be in the old grammars. For instance, *γέγονα* and *γέγα-μεν*, the regular Homeric 1 Sing. and 1 Plur. Pf. of *γίγνομαι*, were treated as forms of two distinct Perfects, *γέγονα* and \**γέγαα*. And the same grammarians tell us in general terms that *η* and *ω* in the Endings of the Subj. might be shortened to *ε, ο*: not observing that the short vowel is regularly found in the Non-Thematic Tenses, and in no others. In these two instances, and in others of the same kind, the seeming variety and 'irregularity' were really the working of older rules.

4. Much of the Epic variety, again, is due to doubtful vowels (§ 53), the doubling of certain consonants, especially *σ* (§ 55), Metathesis (as *καρδίη*, *κραδίη*) and other phonetic influences, (see § 51). In such cases we may suppose that the ordinary pronunciation was intermediate or fluctuating, so that there was no consciousness of the use of two distinct forms.

5. But after due allowance has been made for these causes of variety, the main difficulty remains, viz. the existence of palpably distinct forms of the commonest inflexions. Such are—

In the Verb,—the forms with and without Augment; the 3 Plur. in *-ν* and *-σαν*; the Subj. in *-ω* and *-ωμι*, *-η* and *-ησι*; the 2 Sing. in *-ς* and *-σθα*; the Inf. in *-ειν* and *-εμεναι* (*-εμεν*).

In Declension,—the Gen. in *-αο* and *-εω*, *-αων* and *-εων*, in *-οιο* and *-ου*, and (in the Pronouns) *-ειο*, *-εο*, *-ευ* and *-εθεν*; the Dat. Plur. in *-σι* and *-εσσι*; the Acc. Plur. in *-ιας*, *-νας*, and *-ῆς*, *-ῶς*; the Pronominal forms *ἄμμες*, *ἄμμε*, *ἄμμι(ν)*, *ὔμμες*, *ὔμμε*, *ὔμμι(ν)*, along with *ἡμεῖς*, *ὕμεῖς*, &c.; the Prepositions *παρά* and *παραί*, *πρός* *πρωτί* and *ποτί*.

In the forms of Stems,—*πολύ-ς* and *πολλό-ς*, Compar. *πλέες* and *πλέονες*, *χείρων* and *χερείων* (besides Acc. *χέρεια*, Dat. *χέρη*), *ὅστις* and *ὅτις*, *ὅς* (*suus*) and *έός*, *πόλις* and *πτόλις*, *πόλεμος* and *πτόλεμος*, *ἴσος* and *ἕϊσος*, *ὁμοίος* and *ὁμοῖος*.

6. Such a multiplicity of grammatical forms is best explained by the consideration that the language of Epic poetry was more than a *dialect*: it was a highly cultivated and consequently in some degree a conventional *style*, in which older forms were preserved by the force of poetical tradition. The

use of archaic inflexion in such a style is not unknown in English : we retain in this way the 3 Sing. in *-eth*, many Past Tenses in *-ed*, the Pronoun *ye*, the Possessives *mine* and *thine* for *my* and *thy*, &c. The Homeric richness of inflexion is probably a phenomenon of the same kind, only on a much larger scale.

7. This character of the dialect appears also in the vocabulary, especially in the ‘fixed epithets,’ and in conventional phrases and turns of expression, evidently used, in many cases, without any distinct meaning. Such are the epithets *ἀμύμων*, *γλαυκῶπις*, *αἰγίοχος*, *ἡριγένεια*, the phrases *μερόπων ἀνθρώπων*, *πολέμοιο γέφυρα*, *ἀδρότητα καὶ ἥβην*, and the like. Sometimes an older form of a word survives in a group of fixed phrases, while a later form is found in ordinary use : as in the case of *ἔισος* and *ἴσος* (see on Il. 1. 306), *ὁμοῖος* and *ὁμοῖος* (Il. 4. 315).

### § 57. Parataxis.

It is characteristic of the style of Homer that *παράταξις*, ‘co-ordination’ of Clauses, is often found where the connexion of the thought would require a ‘subordinate’ or dependent clause : as—

Il. 3. 134 οἱ δὲ νῦν ἔσται σιγῇ, πόλεμος δὲ πέπνυται,  
ἀσπίσι κεκλιμένοι.

Here a later writer would say *ἐπεὶ ὁ πόλεμος πέπνυται*, or *τοῦ πολέμου πεπνυμένου*.

Il. 9. 118 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν,  
i.e. ‘as he has honoured him *by subduing* the Greeks.’

Il. 11. 126 τοῦ περ δὲ δύο παῖδε λάβε κρείων Ἀγαμέμνων  
εἰν ἐνὶ δίφρῳ ἔοντας, ὁμοῦ δ’ ἔχον ὠκέας ἵππους  
= ‘who were in one chariot, together guiding the swift horses.’

Il. 17. 30 ἀλλὰ σ’ ἔγωγ’ ἀναχωρήσαντα κελεύω  
ἐς πληθὺν ἵεναι, μήδ’ ἀντίος ἴστασ’ ἐμείο,  
= ‘to retire into the crowd *instead of* standing up against me.’

It is somewhat less common for the first of two clauses to be subordinate in sense : but cp.—

Il. 8. 1 ἥως μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ αἶαν,  
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο  
= ‘as dawn began to spread, Zeus called an assembly.’

Il. 9. 334 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,  
τοῖσι μὲν ἔμπεδα κείται'

i. e. 'the other prizes *which* he has given to chiefs and kings remain undisturbed with them.'

As was observed in § 27, the use of the Imperfect often shows that a clause is subordinate in thought: see the examples quoted there.

### § 58. Anacoluthon.

The term ἀνακόλουθον, 'want of sequence,' includes every case in which a sentence is not ended in the way that the beginning has led us to expect. The language of Homer is too regular and finished in its character to admit many real changes of construction. With a few exceptions the cases of so-called Anacoluthon are found in sentences which may be explained on general principles of Homeric construction.

1. Anacoluthon sometimes appears in the shape of Parataxis, in the *second* of two clauses that are properly both subordinate: as—

Il. 3. 79 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ  
ιοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον.

The correlative τε—τε leads us to expect something parallel in form to *ιοῖσι τιτυσκόμενοι*.

Il. 20. 48 αἶε δ' Ἀθήνη  
στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,  
ἀλλότ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὐτεῖ.

Here we expect simply ὅτε δὲ ἐπ' ἀκτάων. Cp. 6. 478., 7. 418, 433., 8. 346.

2. Similarly, a Relative is not generally construed with more than one clause:—

Il. 1. 162 ᾧ ἔπι πῶλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν,  
= 'and which the Greeks gave me.'

Il. 3. 387 ἧ οἱ Λακεδαῖμονι ναιεταώση  
ἥσκειν εἴρια καλὰ, μάλιστα δέ μιν φιλέεσκε,

'and whom she chiefly loved.' The second clause is parallel in thought to the Relativial clause, but reverts to an independent construction.

3. On the same principle, when a Dual or Plural subject is



distributed between the two clauses (as Il. 7. 306 τὰ δὲ διακρινθέντε ὁ μὲν—, ὁ δὲ—), the second sometimes takes an independent form : as Il. 16. 317 Νεστορίδαι δ' ὁ μὲν οὔτασ' Ἀτύμνιον ὀξείῃ δουρὶ Ἀντίλοχος . . . τοῦ δ' ἀντίθεος Θρασυμήδης κ.τ.λ. (instead of the regular ὁ δὲ Θρασυμήδης—). So with further change of construction,—

Od. 9. 462 ἐλθόντες [sc. ἐγὼ καὶ οἱ ἑταῖροι]

πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἑταίρους·

(instead of ἔπειτα δὲ ἑταῖροι ὑπ' ἐμοῦ).

Occasionally the second clause disappears altogether : as—

Il. 3. 211 ἄμφω δ' ἐξομένω γεραρότερος ἦεν Ὀδυσσεύς, where a clause such as Μενέλαος δὲ ἦττον γεραρός ἦν is implied by the Comparative.

Il. 10. 224 σύν τε δὴ ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησε (= 'one is beforehand, the other behind him').

4. When a Noun or Pronoun is separated by a subordinate clause from the rest of the sentence it is apt to follow the construction of the intervening clause :—

Il. 4. 433 Τρῶες δ' ὥς τ' οἶες . . .

436 ὥς Τρώων ἀλαλητὸς κ.τ.λ.

So in other similes, as Il. 15. 630., 17. 658, 755., Od. 13. 81 : cp. also Il. 6. 396., 14. 75, 371.

Il. 11. 624 τοῖσι δὲ τευχέ κικεῖω ἐϋπλόκαμος Ἑκαμήδη,

τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,

θυγατέρ' Ἀρσινόου κ.τ.λ.

Here θυγατέρα follows the Case of the Relative τήν, instead of the original subject : cp. Il. 2. 232., 7. 186., 13. 258.

5. The chief example of real anacoluthon in Homer is Il. 6. 510 ὁ δ' ἀγλαΐῃφι πεποιθὼς—ρίμφα ἐ γούνα φέρει κ.τ.λ., where the effect of abrupt change seems to be intended : and so perhaps Il. 9. 356–360.

## § 59. Litotes.

The 'figures of speech' to which we now proceed do not properly belong to grammar. Their essence lies in a difference between the literal meaning of a phrase or sentence and the meaning which it is intended to convey : and such a difference

does not appear in the form of the sentence, but in the tone of the speaker, or the general drift of the context.

The term λιτότης, lit. 'smoothness' or 'plainness,' denotes an ironical understatement of the speaker's meaning: as when we say 'not a little' for 'a great deal.' This particular form of Litotes—in which we affirm something strongly by denying its opposite—is common in Homer: e. g. οὐ κόσμῳ = 'in great disorder,' οὗ τι κάκιστος ἀνὴρ = 'one of the bravest,' οὐ νέμεσις, 'small blame,' &c. So οὐ φημι, οὐκ οἶω (ἔσεσθαι), lit. 'I do not think it will be so,' really meaning 'I am sure it will not be so.'

### § 60. Oxymoron.

The peculiarity called τὸ ὀξύμωρον—'sharply foolish'—arises when the ironical use of a word is shown by some contradiction or impossible juxtaposition of ideas. Thus 'to fight shy' means 'not to fight'; the qualification 'shy' being inconsistent with the literal sense of the word 'fight.'

The figure is not uncommon in Homer. The phrase just given as an instance has more than one parallel: ἀλυσκάζοντι μάχεσθαι (Il. 5. 253), ἐκὰς ἰστάμενος πολεμίζειν (Il. 13. 263), ἀποσταδὸν μάρνασθαι (Il. 15. 556). Another favourite form is the application to war of words appropriate to social pleasure: μέλπεσθαι Ἀρηϊ, πολέμου ὀαριστύς, ὀμιλέομεν Δαναοῖσι, &c.

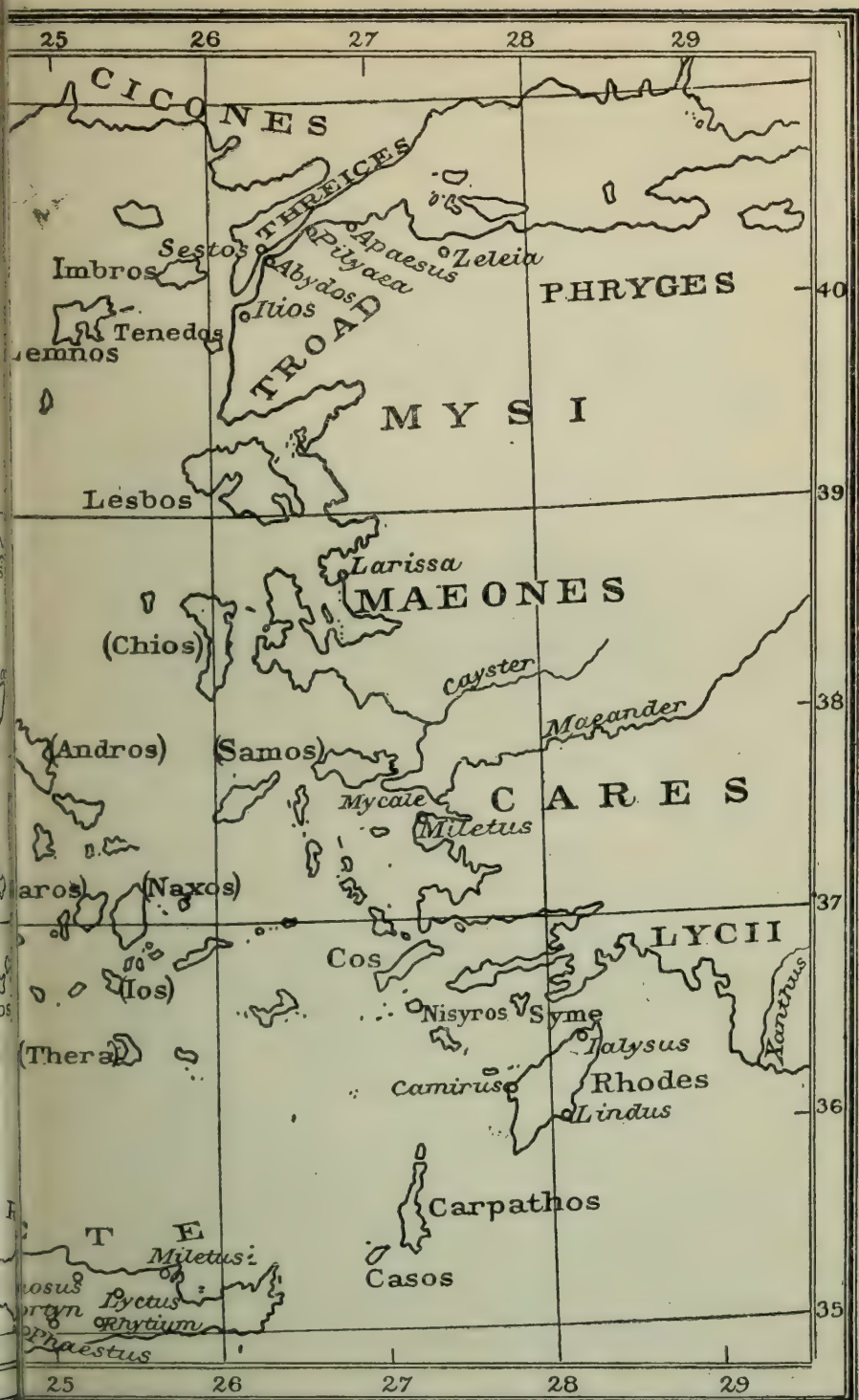
A good example is the word ἀλαοσκοπή, 'blind watch.' Evidently a blind watch is not a *kind* of watch, but the negation of one: just as 'fighting shy' is the failure to fight.

Somewhat similarly in the story of Rhesus, Il. 10. 496 κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη τὴν νύκτ' Οἰνείδαο πᾶϊς, the meaning is not that he had a bad dream in which he saw Diomede, but that a 'bad kind of dream' (i. e. something worse than a dream), viz. Diomede, stood over him.



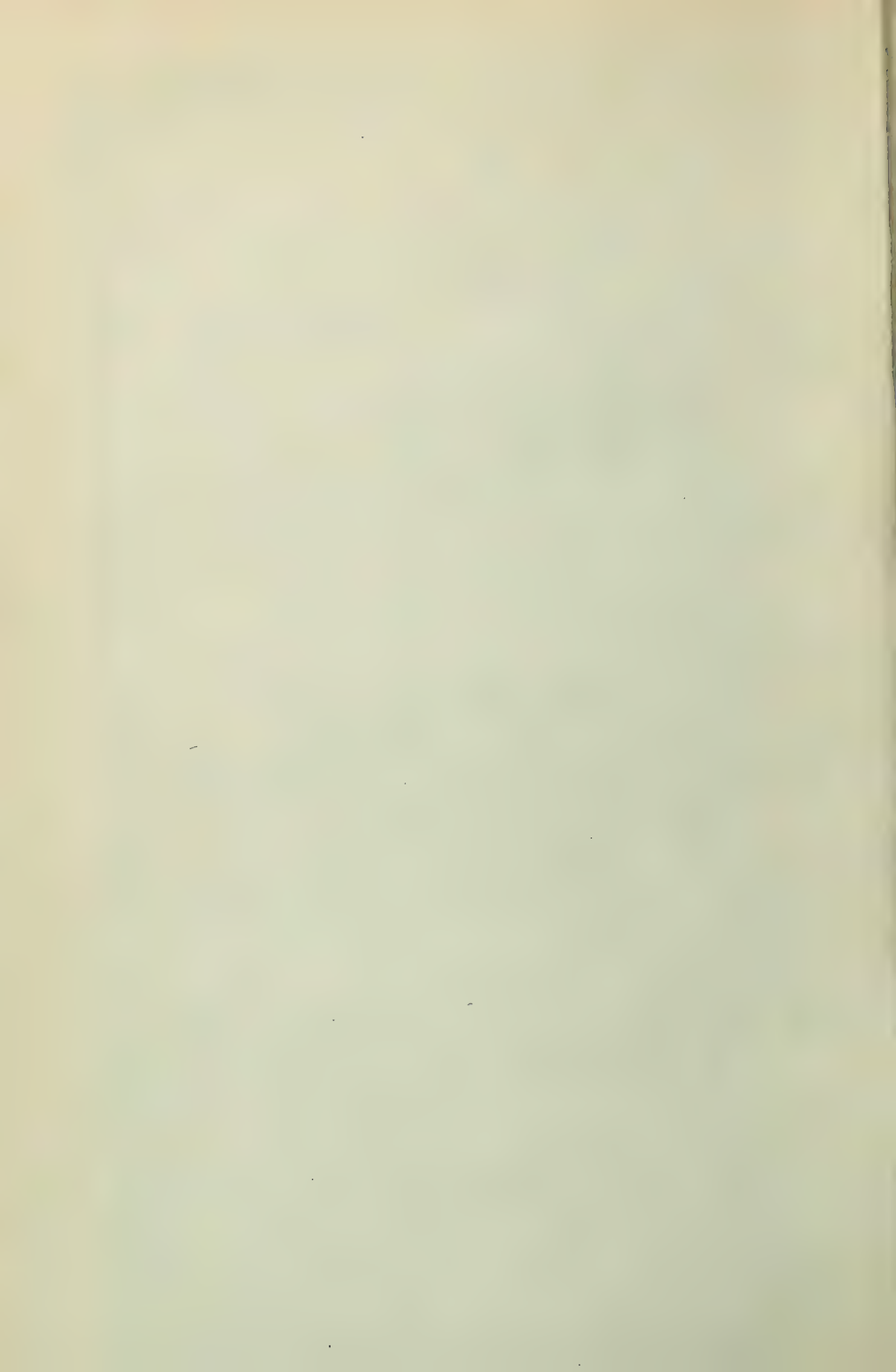














## ΙΛΙΑΔΟΣ Α.

### Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος  
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,  
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδι προΐαψεν  
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν  
οἶωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή, 5  
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἕριδι ξυνέηκε μάχεσθαι ;  
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς  
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10  
οὔνεκα τὸν Χρῦσσην ἠτίμασεν ἀρητῆρα  
Ἀτρεΐδης· ὁ γὰρ ἦλθε θεοῖς ἐπὶ νῆας Ἀχαιῶν  
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέῃ ἀνὰ σκῆπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς, 15  
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·  
“Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,  
ὕμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες  
ἐκπέρσαι Πριάμοιο πόλιν, εἴ δ' οἴκαδ' ἰκέσθαι·  
παῖδα δ' ἐμοὶ λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθαι, 20  
ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·

ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε· 25  
 “μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω  
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,  
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο·  
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν  
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30  
 ἱστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιόωσαν·  
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

ὧς ἔφατ', ἔδεισεν δ' ὁ γέρον καὶ ἐπείθετο μῦθῳ·  
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·  
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραῖος 35  
 Ἀπόλλωνι ἄνακτι, τὸν ἡὔκομος τέκε Λητώ·  
 “κλῦθί μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην Τενέδοιό τε ἱφι ἀνάσσεις,  
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,  
 ἢ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα 40  
 ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·  
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ὧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,  
 βῆ δὲ κατ' Οὐλύμπιοι καρήνων χωόμενος κῆρ,  
 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45  
 ἔκλαγξαν δ' ἄρ' οὔιστοι ἐπ' ὤμων χωομένοιο,  
 αὐτοῦ κινήθέντος· ὁ δ' ἦϊε νυκτὶ ἑοικώς.  
 ἔζειτ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·  
 δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο·  
 οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς, 50  
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφιεῖς  
 βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,  
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·  
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55

κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.  
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,  
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
“ Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας δῖω  
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60  
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμοὺς Ἀχαιοὺς·  
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα,  
ἣ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστιν—  
ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,  
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65  
αἱ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

Ἥ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη  
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,  
ὅς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70  
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω  
ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·  
ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·  
“ ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι  
μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος· 75  
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὁμοσσον  
ἣ μὲν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν·  
ἣ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί·  
κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ· 80  
εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὃφρα τελέσῃ,  
ἐν στήθεσσι νῆοισι· σὺ δὲ φράσαι εἴ με σαώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
“ θαρσήσας μάλα εἰπὲ θεοπρόπιον ὃ τι οἴσθα· 85  
οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾧ τε σύ, Κάλχαν,  
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο  
 σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει  
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἵπης, 90  
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.”

Καὶ τότε δὴ θάρσησε καὶ ἡῦδα μάντις ἀμύμων·  
 “οὔτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,  
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων  
 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἅποινα, 95  
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἧδ' ἔτι δώσει·  
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,  
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
 ἀπριάτην ἀνάπουν, ἄγειν θ' ἱερὴν ἐκατόμβην  
 ἐς Χρῦσσην· τότε κέν μιν ἱλασάμενοι πεπίθοιμεν.” 100

Ἡ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαιναι  
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκτεην·  
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε· 105  
 “μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυνον εἶπας·  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·  
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις  
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110  
 οὔνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλά' ἅποινα  
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν  
 οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταίμνηστρης προβέβουλα  
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἐθέν ἐστι χερείων,  
 οὐδέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115  
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·  
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι·  
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὅφρα μὴ οἶος  
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικε·



λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλη.” 120

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
 “Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,  
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;  
 οὐδέ τί πον ἴδμεν ξυνήϊα κείμενα πολλά·  
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125  
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.  
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ  
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς  
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130  
 “μὴ δὴ οὕτως, ἀγαθὸς περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,  
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.  
 ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως  
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;  
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135  
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος  
 ἄξω ἐλών· ὁ δέ κεν κεχολώσεται ὃν κεν ἴκωμαι.  
 ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 140  
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,  
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην  
 θείομεν, ἂν δ' αὐτὴν Χρῡσηΐδα καλλιπάρῃον  
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,  
 ἦ Αἴας ἦ Ἰδομενεὺς ἦ δῖος Ὀδυσσεὺς 145  
 ἦε σύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσαι ἱερὰ ρέξας.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,  
 πῶς τίς τοι πρόφρων ἔπειςιν πείθηται Ἀχαιῶν 150  
 ἦ ὁδὸν ἐλθέμεναι ἦ ἀνδράσιν ἴφι μάχεσθαι ;

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν  
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·  
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,  
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155  
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξὺ  
 οὐρεά τε σκιόεντα θάλασσά τε ἠχῆεσσα·  
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,  
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,  
 πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.  
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·  
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165  
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,  
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
 νῦν δ' εἵμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν  
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἴω 170  
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύζειν."

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 "φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε  
 λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι  
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175  
 ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλῶν·  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·  
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν·  
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι  
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180  
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε·  
 ὥς ἐμ' ἀφαιρεῖται Χρῆσηδά Φοῖβος Ἀπόλλων,  
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι

πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον  
αὐτὸς ἴων κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐὺ εἰδῆς 185  
ὅσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος  
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."

ᾧ φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ  
στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,  
ἦ ὃ γε φάσγανον ὄξ' ἐρυσσάμενος παρὰ μηροῦ 190  
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,  
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.  
ἦος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·  
στή δ' ὄπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα  
οἶω φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο·  
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω  
Παλλάδ' Ἀθηναίην· δεινῷ δέ οἱ ὅσσε φάανθεν· 200  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
"τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;  
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ;  
ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι οἶω·  
ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση." 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθαι,  
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·  
ἀλλ' ἄγε λήγ' ἐριδος, μηδὲ ξίφος ἔλκεο χειρί· 210  
ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδισον ὥς ἔσεται περ·  
ᾧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
καὶ ποτέ τοι τρεῖς τόσσα παρέσσεται ἀγλαὰ δῶρα  
ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“χρὴ μὲν σφωϊτερόν γε, θεά, ἔπος εἰρύσασσθαι 216  
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·  
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ’ ἔκλυνον αὐτοῦ.”

Ἡ καὶ ἐπ’ ἀργυρέῃ κώπῃ σκέθε χεῖρα βαρεῖαν,  
ἄψ δ’ ἐς κουλὸν ὥσε μέγα ξίφος, οὐδ’ ἀπίθησε 220  
μύθῳ Ἀθηναίης· ἥ δ’ Οὐλυμπόνδε βεβήκει  
δώματ’ ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ’ ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν  
Ἀτρεΐδην προσέειπε, καὶ οὗ πω λῆγε χόλοιο·  
“οἶνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο, 225  
οὔτε ποτ’ ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι  
οὔτε λόχονδ’ ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν  
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.  
ἦ πολὺ λωΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
δῶρ’ ἀποαιρεῖσθαι ὅς τις σέθεν ἀντίον εἴπῃ· 230  
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·  
ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.  
ἀλλ’ ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·  
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους  
φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235  
οὐδ’ ἀναθελήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε  
φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν  
ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας  
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·  
ἦ ποτ’ Ἀχιλλῆος ποθὴ ἵζεται νῖας Ἀχαιῶν 240  
σύμπαντας· τότε δ’ οὐ τι δυνήσεται ἀχρύνμενός περ  
χραιομεῖν, εὔτ’ ἂν πολλοὶ ὑφ’ Ἑκτορος ἀνδροφόνοιο  
θνήσκοντες πίπτωσι· σὺ δ’ ἐνδοθι θυμὸν ἀμύξεις  
χωόμενος ὃ τ’ ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”

Ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245  
χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ’ αὐτός·  
Ἀτρεΐδης δ’ ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ



ἦδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,  
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—  
 τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250  
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο  
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσαν—  
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν.  
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·  
 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες 255  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοϊιν,  
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.  
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείο·  
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν 260  
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.  
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,  
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,  
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον  
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]· 265  
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·  
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,  
 Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν.  
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,  
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270  
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις  
 τῶν οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο·  
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ·  
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον·  
 μήτε σὺ τόνδ' ἀγαθὸς περ ἔων ἀποαίρεο κούρην, 275  
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·  
 μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ  
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.

εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280  
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.  
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε  
 λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285  
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·  
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,  
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἴω·  
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔοντες, 290  
 τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;"

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς·  
 "ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείζομαι ὅττι κεν εἴπῃς·  
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295  
 σήμαϊν· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἴω.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
 χερσὶ μὲν οὗ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης  
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 τῶν δ' ἄλλων ἃ μοί ἐστι θοῇ παρὰ νηϊ μελαίνῃ, 300  
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμείο·  
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·  
 αἰψά τοι αἶμα κελαινὸν ἐρωήσει περὶ δουρί."

Ὡς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν  
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν· 305  
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας  
 ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·  
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
 ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην  
 βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον 310  
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,  
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν·  
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,  
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315  
 ταύρων ἧδ' αἰγῶν παρὰ θῖν' ἄλδος ἀτρυγέτοιο·  
 κνῖση δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῶ.

ἌΩς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων  
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ,  
 ἀλλ' ὃ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε, 320  
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηνῶ θεράποντε·  
 “ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·  
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·  
 εἰ δέ κε μὴ δώησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 ἔλθων σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται.” 325

ἌΩς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·  
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλδος ἀτρυγέτοιο,  
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.  
 τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ  
 ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330  
 τὼ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα  
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·  
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·  
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἧδὲ καὶ ἀνδρῶν,  
 ᾧσσαν ἵτ'· οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335  
 ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην  
 καὶ σφῶϊν δὸς ἄγειν· τῷ δ' αὐτῷ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων,  
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340  
 χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι  
 τοῖς ἄλλοις· ἦ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει,  
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

ὅππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.”

ᾧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345  
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,  
 δῶκε δ' ἄγειν· τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν  
 ἣ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς  
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,  
 θιν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον· 350  
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·  
 “ μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθαδίον περ ἔοντα,  
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι  
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·  
 ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355  
 ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ᾧς φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ  
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι·  
 καρπαλίμως δ' ἀνέδυν πολιῆς ἁλὸς ἡὕτ' ὀμίχλη,  
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360  
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·  
 “ τέκνον, τί κλαῖεις ; τί δέ σε φρένας ἵκετο πένθος ;  
 ἐξαύδα, μὴ κεῖθε νόῳ, ἵνα εἴδομεν ἄμφω.”

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ οἶσθα· τίη τοι ταῦτα ἰδύλη πάντ' ἀγορεύω ; 365  
 ᾧχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
 τὴν δὲ διεπράθομέν τε καὶ ἡγομεν ἐνθάδε πάντα·  
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,  
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρηον.  
 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370  
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων  
 λυσόμενός τε θύγατρα φέρων τ' ἀπερεΐσι' ἄποινα,  
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
 χρυσέῳ ἀνὰ σκῆπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,  
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375



ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἅποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·  
 χωόμενος δ' ὁ γέρων πάλιν ὥχετο· τοῖο δ' Ἀπόλλων 380  
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,  
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ  
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο  
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις  
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385  
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·  
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς  
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστί·  
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ  
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390  
 τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες  
 κούρην Βρισηῆος, τὴν μοι δόσαν νῆες Ἀχαιῶν.  
 ἀλλὰ σύ, εἰ δύνασαι γε, περισχεο παιδὸς ἑῆος·  
 ἐλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δῆ τι  
 ἦ ἔπει ὤνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ. 395  
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα  
 εὐχομένης, ὅτ' ἔφησθα κελαινεφείῃ Κρονίῳ  
 οἷα ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,  
 ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη· 400  
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,  
 ὦχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,  
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίων·—ὃ γὰρ αὐτε βίην οὐ πατὴρ ἀμείνων—  
 ὅς ῥα παρὰ Κρονίῳ καθέζετο κύδεϊ γαίων· 405  
 τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδὲ τ' ἔδησαν.  
 τῶν νῦν μιν μνήσασα παρέξο καὶ λαβὲ γούνων,

αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλλα ἔλσαι Ἀχαιοὺς  
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 "ὦμοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκούσα ;  
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415  
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὗ τι μάλα δὴν·  
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οὔζυρὸς περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.  
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ  
 εἶμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι  
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·  
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·  
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε, 425  
 καὶ τότε' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,  
 καί μιν γουνάσομαι καί μιν πείσεσθαι οἴω."

Ὡς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ  
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,  
 τήν ῥα βίῃ ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς 430  
 ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἐκατόμβην.  
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,  
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,  
 ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες  
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·  
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,  
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·  
 ἐκ δὲ Χρυσηῆς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440  
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·  
 “ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 παῖδά τέ σοι ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,  
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.” 445

ἌΩς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων  
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην  
 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν,  
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.  
 τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο χεῖρας ἀνασχών· 450  
 “κλυθί μεν, ἀργυρότοξ", ὃς Χρῦσιν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην Τενέδοιό τε ἱφι ἀνάσσεις·  
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,  
 τίμησας μὲν ἐμέ, μέγα δ' Ἴψαο λαὸν Ἀχαιῶν·  
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455  
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλλοντο,  
 αὔευσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυσαν 460  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·  
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470  
 γνῶμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·

οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο  
καλὸν αἰείδοντες παιήονα κοῦροι Ἀχαιῶν,  
μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπειτ' ἀκούων.

Ἵμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 475  
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηὸς·  
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
τοῖσιν δ' ἔκμενον οὔρου ἴει ἐκάεργος Ἀπόλλων·  
οἱ δ' ἰστὸν στήσαντ' ἀνὰ θ' ἰστία λευκὰ πέτασσαν, 480  
ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῶμα  
στεῖρην πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
ἣ δ' ἔθεεν κατὰ κῶμα διαπρήσσουσα κέλευθον.  
αὐτὰρ ἐπεὶ ῥ' ἔκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485  
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·  
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι  
διογενῆς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·  
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490  
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἥως,  
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες  
πάντες ἅμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθεται ἔφετ-  
μέων 495

παιδὸς ἐοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κῶμα θαλάσσης,  
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.  
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων  
ἄκροτάτῃ κορυφῇ πολυδεϊράδος Οὐλύμποιο·  
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500  
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα  
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·



“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ’ ἀθανάτοισιν ὄνησα  
ἣ ἔπει ἣ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ·  
τίμησόν μοι υἱόν, ὃς ὤκυμορώτατος ἄλλων 505  
ἔπλετ’· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων  
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·  
τόφρα δ’ ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ’ ἂν Ἀχαιοὶ  
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσιν τέ ἐ τιμῇ.” 510

Ὡς φάτο· τὴν δ’ οὐ τι προσέφη νεφεληγερέτα Ζεὺς,  
ἀλλ’ ἀκέων δὴν ἦστο· Θέτις δ’ ὡς ἤψατο γούνων,  
ὥς ἔχετ’ ἐμπεφνυῖα, καὶ εἴρετο δεῦτερον αὐτῖς·  
“νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
ἣ ἀπόειπ’, ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ’ ἐν εἰδῶ 515  
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
“ἣ δὴ λοίγια ἔργ’ ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις  
Ἥρη, ὅτ’ ἂν μ’ ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν·  
ἣ δὲ καὶ αὐτῶς μ’ αἰὲν ἐν ἀθανάτοισι θεοῖσι 520  
νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.  
ἀλλὰ σὺ μὲν νῦν αὐτῖς ἀπόστιχε, μή τι νοήσῃ  
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω·  
εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποίθῃς·  
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον 525  
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν  
οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.”

Ἥη καὶ κυανέῃσιν ἐπ’ ὀφρύσι νεύσε Κρονίων·  
ἀμβρόσια δ’ ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλυμπον. 530

Τὼ γ’ ὥς βουλευσάντε διέτμαγεν· ἣ μὲν ἔπειτα  
εἰς ἄλα ἄλτο βαθεῖαν ἀπ’ αἰγλήεντος Ὀλύμπου,  
Ζεὺς δὲ ἐὼν πρὸς δῶμα· θεοὶ δ’ ἅμα πάντες ἀνέστησαν  
ἐξ ἐδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη

μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535  
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη  
 ἡγνολήσεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς  
 ἀργυρόπεζα Θέτις θυγάτηρ ἁλίοιο γέροντος·  
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηΐδα·  
 “ τίς δὴ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλὰς ; 540  
 αἰεὶ τοι φίλον ἐστὶν ἐμεῦ ἀπονόσφιν ἐόντα  
 κρυπτάδια φρονέοντα δικάζέμεν· οὐδέ τί πώ μοι  
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·  
 “ Ἥρη, μὴ δὴ πάντας ἔμοῦς ἐπιέλπεο μύθους 545  
 εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ εἴουσῃ·  
 ἀλλ' ὅν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὗ τις ἔπειτα  
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·  
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
 μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.” 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;  
 καὶ λῖν σε πάρος γ' οὔτ' εἵρομαι οὔτε μεταλλῶ,  
 ἀλλὰ μάλ' εὖκηλος τὰ φράζειαι ἄσος ἐθέλησθα.  
 νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μή σε παρείπη 555  
 ἀργυρόπεζα Θέτις θυγάτηρ ἁλίοιο γέροντος·  
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·  
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα  
 τιμῆσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560  
 “ δαιμονίη, αἰεὶ μὲν οἶται, οὐδέ σε λήθω·  
 πρῆξαι δ' ἔμπης οὔτι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ  
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ρίγιον ἔσται.  
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι·  
 ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565  
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ

ἄσπον ἰόνθ , ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.”

ἌΩς ἔφατ’ , ἔδεισεν δὲ βοῶπις πότνια Ἥρη,  
καί ῥ’ ἀκούσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·

ῥάχθησαν δ’ ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες· 570

τοῖσιν δ’ Ἥφαιστος κλυτοτέχνης ἦρχ’ ἀγορεύειν,

μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·

“ ἦ δὴ λοίγια ἔργα τὰδ’ ἔσσεται οὐδ’ ἔτ’ ἀνεκτά,

εἰ δὴ σφὼ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,

ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575

ἔσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.

μητρὶ δ’ ἐγὼ παράφημι, καὶ αὐτῇ περ νοεοῦσῃ,

πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Δίί, ὅφρα μὴ αὐτε

νεικείῃσι πατήρ, σὺν δ’ ἡμῖν δαῖτα ταραῇ.

εἰ περ γάρ κ’ ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580

ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺ φέρτατός ἐστιν·

ἀλλὰ σὺ τόν γ’ ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·

αὐτίκ’ ἔπειθ’ ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.”

ἌΩς ἄρ’ ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον

μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπε· 585

“ τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,

μή σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι

θεινομένην, τότε δ’ οὔ τι δυνήσομαι ἀχνύμενός περ

χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι·

ἦδη γάρ με καὶ ἄλλοτ’ ἀλεξέμεναι μεμαῶτα 590

ῥίψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳ,

πᾶν δ’ ἡμαρ φερόμην, ἅμα δ’ ἡελίῳ καταδύντι

κάππεσον ἐν Λήμνῳ, ὀλίγος δ’ ἔτι θυμὸς ἐνῆεν·

ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

ἌΩς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη, 595

μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον·

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν

οἶνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσιτων·

ἄσβεστος δ' ἄρ' ἐνὼρτο γέλως μακάρεσσι θεοῖσιν,  
ὥς ἴδον Ἑφαιστον διὰ δώματα ποιπνύοντα.

600

ὦς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥελιον καταδύντα  
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης,  
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,  
Μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο,  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,

605

ἦχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυήεις

Ἑφαιστος ποίησεν ἰδυίησι πραπίδεςσι·

Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,

ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι·

610

ἔνθα καθεῖδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἑρῆ.



## ΙΛΙΑΔΟΣ Β.

ἽΟνειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

ἽΑλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ  
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,  
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὥς Ἀχιλλῆα  
τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5  
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον ἽΟνειρον·  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
“βάσκ' ἴθι, οὖλε ἽΟνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·  
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο  
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω· 10  
θωρήξαι ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς  
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν  
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
ἽΗρη λισσομένη, Τρώεσσι δὲ κήδὲ ἐφῆπται.” 15  
Ὡς φάτο, βῆ δ' ἄρ' ἽΟνειρος, ἐπεὶ τὸν μῦθον ἄκουσε·  
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,  
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν  
εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.  
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊτῶ νῦι ἐοικώς, 20  
Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·  
τῷ μιν ἐισάμενος προσεφώνεε θεῖος ἽΟνειρος·  
“εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·

οὐ χρὴ παννύχιον εὖδειν βουληφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλε· 25  
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἧδ' ἐλεαίρει.  
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς  
 πανσυδῆ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδ' ἐφῆπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη  
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη·”

ᾧ φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ 35  
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον·  
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,  
 νήπιος, οὐδὲ τὰ ἤδη ἃ ῥα Ζεὺς μῆδετο ἔργα·  
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε  
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40  
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὀμφή·  
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,  
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 ἀμφὶ δ' ἄρ' ὦμοισιν βάλετο ξίφος ἀργυρόηλον· 45  
 εἶλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

Ἦὼς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον,  
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
 αὐτὰρ ὃ κηρύκεσσι λιγυφθόγγοισι κέλευσε 50  
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς·  
 οἱ μὲν ἐκέρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα·  
 βουλὴν δὲ πρῶτον μεγαθύμων ἔζε γερόντων  
 Νεστορέῃ παρὰ νηὶ Πυλοιογενέος βασιλῆος·  
 τοὺς δ' γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν· 55

“ κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος  
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δῖφ  
 εἰδός τε μέγεθός τε φυήν· τ’ ἄγχιστα ἐώκει·  
 στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς καὶ με πρὸς μῦθον ἔειπεν·  
 ‘ εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·  
 οὐ χρή παννύχιον εὐδεν βουλευφόρον ἄνδρα,  
 ᾧ λαοὶ τ’ ἐπιτετράφεται καὶ τόσσα μέμηλε·  
 νῦν δ’ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σεῦ ἀνενθεν ἐὼν μέγα κήδεται ἥδ’ ἐλεαίρει·  
 θωρήξαι σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς  
 πανσυνδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν  
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρην λισσομένην, Τρώεσσι δὲ κήδε’ ἐφήπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν·’ ὥς ὁ μὲν εἰπὼν  
 ᾗχετ’ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.  
 ἀλλ’ ἄγετ’, αἳ κέν πως θωρήξομεν νῆας Ἀχαιῶν·  
 πρῶτα δ’ ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστί,  
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·  
 ὑμεῖς δ’ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.”  
 60  
 65  
 70  
 75

Ἥ τοι ὃ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔξετο, τοῖσι δ’ ἀνέστη  
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·  
 “ ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε,  
 ψευδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·  
 νῦν δ’ ἴδεν ὃς μέγ’ ἄριστος Ἀχαιῶν εὐχεται εἶναι·  
 ἀλλ’ ἄγετ’, αἳ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”  
 80

Ὡς ἄρα φωνήσας βουλῆς ἐξ ἥρχε νέεσθαι,  
 οἱ δ’ ἐπανεστήσαν πείθοντό τε ποιμένι λαῶν,  
 σκηπτουχοὶ βασιλῆες· ἐπεσσεύοντο δὲ λαοί.  
 ἥ τε ἔθνεα εἴσι μελίσσάων ἀδινάων,  
 85

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·  
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·  
 αἱ μὲν τ' ἔνθα ἄλις πεποτήχεται, αἱ δέ τε ἔνθα· 90  
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἅπο καὶ κλισιάων  
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο  
 ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν Ὅσσα δεδήει  
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95  
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας  
 κήρυκες βοόωντες ἐρήτουν, εἴ ποτ' αὐτῆς  
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.  
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας  
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100  
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.  
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι,  
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·  
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,  
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν· 105  
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,  
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,  
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.  
 τῷ ὃ γ' ἐρείσάμενος ἔπε' Ἀργείοισι μετηύδα·  
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἀρης, 110  
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει  
 δυσκλέα Ἀργὸς ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115  
 οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,  
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα  
 ἧδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.  
 αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,



μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120  
 ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι  
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται·  
 εἷ περ γάρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῳῆς τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,  
 Τρῶας μὲν λέξασθαι ἐφέστιοι ὅσοι ἔασιν, 125  
 ἡμεῖς δ' ἐς δεκάδας διακοσμηεῖμεν Ἀχαιοί,  
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἶνοχοεῦειν,  
 πολλαὶ κεν δεκάδες δευοῖατο οἶνοχόοιο.  
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν  
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130  
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,  
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.  
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,  
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135  
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα  
 ἦατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἵπω, πειθώμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν· 140  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγνιαν.”

Ὡς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι νῆρινε  
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν·  
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,  
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145  
 ὥρου' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελᾶων.  
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήϊον ἐλθών,  
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦναι ἀσταχύεσσιν,  
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη· τοὶ δ' ἀλαλητῶ  
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150  
 ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον

ἄπτεσθαι νηῶν ἥδ' ἐλκόμεν εἰς ἄλα δῖαν,  
οὐρούς τ' ἐξεκάθειρον· αὐτὴ δ' οὐρανὸν ἴκεν  
οἴκαδε ἱεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155  
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

“ὦ πόποι, αἰγίοχοιο Διὸς τέκος, Ἀτρυτώνη,  
οὔτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαίαν  
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,  
καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160  
Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης·  
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·  
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
μηδὲ ἕα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.” 165

ᾧ ὤς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη,  
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα·  
[καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.]  
εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,  
ἑσταότ'· οὐδ' ὃ γε νηὸς ἐϋσσέλμοιο μελαίνης 170  
ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε·  
ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη·  
“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
οὔτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαίαν  
φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες, 175  
καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.  
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,  
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180  
μηδὲ ἕα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.”

ᾧ ὤς φάθ', ὃ δὲ ξυνέηκε θεῶς ὅπα φωνησάσης,  
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε

κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπῆδει·  
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν 185  
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

“Ὀν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,  
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
 “δαιμόνι, οὗ σε ἕοικε κακὸν ὥς δειδίσσεσθαι, 190  
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἵδρυσ λαούς·  
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρείωνος·  
 νῦν μὲν πειρᾶται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.  
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπε ;  
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195  
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῶν,  
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.”

Ἄν δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,  
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·  
 “δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200  
 οἱ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκίς,  
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.  
 οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·  
 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἕστω,  
 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω 205  
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”

Ὡς ὃ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε  
 αὐτὶς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων  
 ἡχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης  
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

Ἄλλοι μὲν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·  
 Θερσίτης δ' ἔτι μῶνος ἀμετροεπὴς ἐκολῶα,  
 ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἤδη,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύειν,  
 ἀλλ' ὃ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215

ἔμμεναι· αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·  
φολκὸς ἔην, χολὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμω  
 κυρτῷ, ἐπὶ στήθεος συνοχωκότε· αὐτὰρ ὕπερθε  
φοξὸς ἔην κεφαλὴν, ψεδυνή δ' ἐπενήνοθε λάχνη.  
 ἔχιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ· 220  
 τῷ γὰρ νεικείεσκε· τότ' αὖτ' Ἀγαμέμνονι δίφω  
 ὀξέα κεκληγὼς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ  
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.  
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·  
 “ Ἀτρεΐδῃ, τέο δὴ αὖτ' ἐπιμέμφεαι ἡδὲ χατίζεις ; 225  
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες  
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ  
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.  
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει  
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα, 230  
 ὅν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,  
 ἢ γυναικα νέην, ἵνα μίσγεται ἐν φιλότῃτι,  
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει ; οὐ μὲν ἔοικεν  
 ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἱᾶς Ἀχαιῶν.  
 ὦ πέπονες, κάκ' ἐλέγχέ', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235  
 οἵκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν  
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται  
 ἦ ῥά τί οἱ χῆμεῖς προσαμύνομεν, ἦε καὶ οὐκί·  
 ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240  
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·  
 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,  
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,  
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245  
 “ Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,  
 ἴσχεο, μῆδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν·



οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.  
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250  
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.  
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,  
 ἢ εὖ ἢε κακῶς νοστήσομεν νῆες Ἀχαιῶν.  
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255  
 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 εἴ κ' ἔτι σ' ἀφραΐνουντα κιχήσομαι ὥς νύ περ ᾧδε,  
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπεΐη,  
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,  
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 πεπληγὼς ἀγορήθην ἀεικέσσι πληγῇσιν.”

ἌΩς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμω 265  
 πληῆξεν· ὁ δ' ἰδυνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·  
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη  
 σκῆπτρου ὑπο χρυσέον· ὁ δ' ἄρ' ἔζητο τάρβησέν τε,  
 ἀλγίστας δ' ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ.  
 οἱ δὲ καὶ ἀχρύνενοί περ ἐπ' αὐτῷ ἠδὺν γέλασσαν· 270  
 ᾧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·  
 “ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργε  
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·  
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275  
 οὐ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ  
 νεικεῖν βασιλῆας ὀνειδεῖοις ἐπέεσσιν.”

ἌΩς φάσαν ἡ πληθύς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς  
 ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη

εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280  
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν  
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·  
 “ Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ  
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285  
 οὐδὲ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν  
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἵπποβότοιο,  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.  
 ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναιῖκες  
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290  
 ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·  
 καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ὀλόχοιο  
 ἀσχαλάᾳ σὺν νηϊ πολυζύγῳ, ὃν περ ἅελλαι  
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·  
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295  
 ἐνθάδε μιμνόντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς  
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 αἰσχροὺν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.  
 τλήητε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν  
 ἡ ἔτεδν Κάλχας μαντεύεται, ἥε καὶ οὐκί. 300  
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·  
 χθιζὰ τε καὶ πρωΐζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἡγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,  
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305  
 ἔρδομεν ἀθανάτοισι τεληέσσας ἐκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·  
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,  
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,  
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310  
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.  
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε тетριγῶτας·  
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315  
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχῦϊαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνε·  
 λᾶαν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·  
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη. 320  
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·  
 'τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;  
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,  
 ὄψιμον, ὄψιτέλεστον, ὅου κλέος οὐ ποτ' ὀλεῖται. 325  
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,  
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν·  
 κείνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330  
 ἀλλ' ἄγε, μίμνετε πάντες, ἔϋκνήμιδες Ἀχαιοί,  
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."

"Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν αὖσαντων ὑπ' Ἀχαιῶν—  
 μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο· 335  
 τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·  
 "ὦ πόποι, ἥ δὴ παισὶν ἐοικότες ἀγοράασθε  
 νηπιάχοις, οἷς οὐ τι μέλει πολεμῆϊα ἔργα.  
 πῇ δὲ συνθεσῆναι τε καὶ ὄρκια βήσεται ἡμῖν;  
 ἐν πυρὶ δὲ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν, 340  
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν·  
 αὐτῶς γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολλὸν χρόνον ἐνθάδ' ἐόντες.

Ἄτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν  
 ἄρχεν· Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345  
 τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—  
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γνόμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.  
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350  
 ἡματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον  
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες·  
 ἀστράπτων ἐπιδέξι', ἐναΐσιμα σήματα φαίνων.  
 τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,  
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355  
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,  
 ἀπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,  
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.  
 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλῳ· 360  
 οὗτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·  
 κρὶν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγαμέμνων,  
 ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.  
 εἰ δέ κεν ὥς ἔρξης καὶ τοὶ πείθωνται Ἀχαιοί,  
 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365  
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται  
 γνώσεαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,  
 ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 "ἦ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱὰς Ἀχαιῶν. 370  
 αἱ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων  
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·  
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.  
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375



ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.  
καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης  
ἀντιβλοῖς ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·  
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα  
Τρῶσιν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.  
εἷ μὲν τις δόρυ θηξάσθω, εἷ δ' ἀσπίδα θέσθω,  
εἷ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,  
εἷ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,  
ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ. 385

οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,  
εἰ μὴ νῦξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.  
ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν  
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' εἰ χεῖρα καμείται·  
ἰδρώσει δέ τευ ἵππος ἐϋξοον ἄρμα τιταίνων. 390

ὃν δ' ἂν ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω  
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα  
ἄρκιον ἔσσειται φυγέειν κύνας ἡδ' οἴωνους.”

ᾧς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα  
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών, 395  
προβλήτῃ σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει  
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.  
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,  
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλουντο.

ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετάων, 400  
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.  
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,

κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,  
Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405  
αὐτὰρ ἔπειτ' Αἴαντε δύῳ καὶ Τυδέος υἱόν,  
ἔκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.

αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·  
 ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.  
 βοὴν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο· 410  
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·  
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,  
 μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἔλθειν,  
 πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον  
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, 415  
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι  
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι  
 πρηνέες ἐν κονίησιν ὁδᾶξ λαζοῖατο γαῖαν.”

ᾧς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,  
 ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420  
 αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυσαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καὶ τὰ μὲν ἄρ' σχίξῃσιν ἀφύλλοισιν κατέκαιον, 425  
 σπλάγχχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ἄρα μύθων ἦρχε Γερήμενος ἱππότης Νέστωρ·  
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435  
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,  
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα.” 440

ᾠς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.  
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε  
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιούς·  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.  
 οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445  
 θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,  
 αἰγίδ' ἔχουσ' ἐρίτιμον ἀγέρων ἀθανάτην τε,  
 τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθονται,  
 πάντες ἐϋπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος·  
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450  
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστω  
 καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐνέεσθαι  
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

Ἦύτε πῦρ αἶδηλον ἐπιφλέγει ἄσπετον ὕλην 455  
 οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,  
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο  
 αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκε.

Τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,  
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460  
 Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἄμφι ῥέεθρα,  
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,  
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν,  
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων  
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μυιάων ἀδινάων ἔθνεα πολλά,  
 αἷ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470  
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,

τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ  
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

Τοὺς δ' ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475  
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,  
ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,  
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.  
ἤνυτε βοῦς ἀγέληφι μέγ' ἕξοχος ἔπλετο πάντων 480  
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·  
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἥματι κείνῳ,  
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἕξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—  
ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485  
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—  
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν·  
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,  
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490  
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο  
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον·  
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Ληϊτός ἦρχον  
Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495  
οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν  
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,  
Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,  
οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρυθράς,  
οἳ τ' Ἐλεῶν' εἶχον ἠδ' Ὑλην καὶ Πετεῶνα, 500  
Ὠκαλέην Μεδεῶνά τ', ἔκτιμένον πτολίεθρον,  
Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσβην,  
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλάρτον,



οἷ τε Πλάταιαν ἔχον ἥδ' οἱ Γλισᾶντ' ἐνέμοντο,  
 οἳ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον,  
 505 Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,  
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν  
 Νισάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατώσαν·  
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη  
 510 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,  
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νῆες Ἄρῃος,  
 οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζείδαο,  
 παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,  
 515 Ἄρῃ κρατερῷ· ὃ δέ οἱ παρελέξατο λάθρῃ·  
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,  
 νιέες Ἰφίτου μεγαθύμου Ναυβολίδαο,  
 οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσαν  
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,  
 520 οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,  
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
 οἳ τε Λίλαιαν ἔχον πηγῆς ἔπι Κηφισοῖο·  
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.  
 οἳ μὲν Φωκίων στίχας ἵστασαν ἀμφιέποντες,  
 525 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἡγεμόνευεν Οἰλήος ταχὺς Αἴας,  
 μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,  
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,  
 ἐγχέϊ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·  
 530 οἳ Κῦνόν τ' ἐνέμοντ' Ὀπόεντά τε Καλλίαρὸν τε  
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὺς ἐρατεινὰς  
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο  
 535 Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.

Οἱ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἄβαντες,  
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν  
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,  
 οἷ τε Κάρυστον ἔχον ἡδ' οἱ Στύρα ναιετάασκον,  
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄξος Ἄρηος, 540  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.  
 τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὄπιθεν κομόωντες,  
 αἰχμηταὶ μεμαῶτες ὀρεκτῆσιν μελίσσι  
 θώρηκας ῥήξιν δητῶν ἀμφὶ στήθεσσι·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 545

Οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,  
 δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη  
 θρέψε Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,  
 καδ' δ' ἐν Ἀθήνῃς εἴσεν, ἐφ' ἐν πίοι νηφ'·  
 ἔνθα δέ μιν ταύροισι καὶ ἀρνείοις ἱλάονται 550  
 κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·  
 τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.  
 τῷ δ' οὐ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ  
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·  
 Νέστωρ οἶος ἔριξεν· ὁ γὰρ προγενέστερος ἦεν· 555  
 τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας,  
 στήσε δ' ἄγων ἔν' Ἀθηναίων ἵσταντο φάλαγγες.  
 Οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,  
 Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560  
 Τροίζην Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,  
 οἷ τ' ἔχον Αἰγίαν Μάσητά τε κοῦροι Ἀχαιῶν,  
 τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης  
 καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·  
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565  
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος·  
 συμπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης·

τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαιναί νῆες ἔποντο.

Οἱ δὲ Μυκήνας εἶχον, ἐϋκτίμενον πτολίεθρον,  
 ἀφνειὸν τε Κόρινθον ἐϋκτιμένας τε Κλεωνάς, 570  
 Ὅρνειάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἔρατεινὴν  
 καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,  
 οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν  
 Πελλήνην τ' εἶχον ἥδ' Αἴγιον ἀμφενέμοντο  
 Αἰγιαλὸν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575  
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων  
 Ἀτρεΐδης· ἅμα τῷ γε πολὺν πλείστοι καὶ ἄριστοι  
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν  
 κυδιῶν, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,  
 οὐνεκ' ἄριστος ἔην, πολὺν δὲ πλείστους ἄγε λαούς. 580

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,  
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,  
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἔρατεινάς,  
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολίεθρον,  
 οἳ τε Λάαν εἶχον ἥδ' Οἴτυλον ἀμφενέμοντο, 585  
 τῶν οἱ ἀδελφεὸς ἦρχε, βοῆν ἀγαθὸς Μενέλαος,  
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο·  
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,  
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἵετο θυμῷ  
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἔρατεινὴν  
 καὶ Θρόον, Ἀλφειοῖο πόρον, καὶ ἐϋκτιτον Αἰπύ,  
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,  
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι  
 ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595  
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·  
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ  
 Μοῦσαι ἀεῖδοιεν, κοῦραι Διὸς αἰγιόχοιο·  
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν

θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν· 600  
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·  
 τῷ δ' ἐνεθήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,  
 Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχηταί,  
 οἳ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605  
 ῥίπην τε Στρατίην τε καὶ ἡνεμόεσσαν Ἐνίσπην,  
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,  
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,  
 τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,  
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610

Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.  
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 νῆας ἐϋσέλμους περάαν ἐπὶ οἶνοπα πόντον  
 Ἀτρεΐδης, ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμήλει.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον, 615  
 ὅσσον ἔφ' Ὑρμίνη καὶ Μύρσιнос ἐσχατώσα  
 πέτρῃ τ' Ὠλενίῃ καὶ Ἀλίσιον ἐντὸς ἔεργει,  
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ  
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.  
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620  
 νῆες ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·  
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·  
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,  
 υἱὸς Ἀγασθένεος Αὐγηϊάδαο ἄνακτος.

Οἳ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων 625  
 νήσων, αἱ ναίουσι πέρην ἁλὸς Ἥλιδος ἄντα,  
 τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηϊ  
 Φυλείδης, ὃν τίκτε Διὶ φίλος ἱππότα Φυλεύς,  
 ὅς ποτε Δουλίχιόνδ' ἀπενάστατο πατρὶ χολωθείς·  
 τῷ δ' ἅμα τессαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,



οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχέϊαν,  
οἳ τε Ζάκυνθον ἔχον ἢ δ' οἳ Σάμον ἀμφενέμοντο,  
οἳ τ' ἠπειρον ἔχον ἢ δ' ἀντιπέραι' ἐνέμοντο· 635  
τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·  
τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μυλτοπάρηοι.

Αἰτωλῶν δ' ἠγεῖτο Θόας Ἀνδραίμονος υἱός,  
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὀλεον ἠδὲ Πυλὴνν  
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσσαν· 640  
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νῆες ἦσαν,  
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·  
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευεν, 645  
οἳ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσσαν,  
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον  
Φαιστόν τε Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,  
ἄλλοι θ' οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.  
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἠγεμόνευε 650  
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρεϊφόντῃ·  
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἡὺς τε μέγας τε  
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερῶχων,  
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655  
Λίνδον Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.  
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἠγεμόνευεν,  
ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληεῖη,  
τὴν ἄγει' ἐξ Ἐφύρης ποταμοῦ ἄπο Σελλήεντος,  
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,  
αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα  
ἤδη γηράσκοντα Λικύμνιον ὄζον Ἄρηος·

αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας  
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665  
υἷές νῆωνοί τε βίης Ἡρακληείης.

αὐτὰρ ὃ γ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων·  
τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἧδ' ἐφίληθεν  
ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,  
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἕϊσας,  
Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἀνακτος,  
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·  
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε  
καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,  
τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,  
Θεσσαλοῦ υἱε δύω Ἡρακλείδαο ἄνακτος·  
τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο. 680

Νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,  
οἳ τ' Ἄλουν οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,  
οἳ τ' εἶχον Φθίην ἧδ' Ἑλλάδα καλλιγύναικα,  
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,  
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·  
οὐ γὰρ ἔην ὅς τις σφιν ἐπὶ στίχας ἡγήσαιο·  
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,  
κούρης χωόμενος Βρισηΐδος ἠυκόμοιο,  
τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας, 690  
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,  
καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,  
υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·

τῆς ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἰτωνά τε μητέρα μήλων,  
 ἀγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποῖην,  
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευε  
 ζῶος ἑών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.  
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700  
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ  
 νηὸς ἀποθρῶσκοντα πολὺν πρῶτιστον Ἀχαιῶν.  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρηος,  
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705  
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου  
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων  
 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ  
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710  
 Οἱ δὲ Φεράς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,  
 Βοίβην καὶ Γλαφύρας καὶ ἔϋκτιμένην Ἰαωλκόν,  
 τῶν ἦρχ' Ἀδμήτιο φίλος παῖς ἑνδεκα νηῶν  
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν  
 Ἄλκηστις, Πελῖας θυγατρῶν εἶδος ἀρίστη. 715  
 Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο  
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,  
 τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὖ εἰδὼς  
 ἐπτα νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα  
 ἐμβέβασαν, τόξων εὖ εἰδότες ἱφί μάχεσθαι. 720  
 ἀλλ' ὁ μὲν ἐν νήσῳ κείμετο κρατέρ' ἄλγεα πάσχων,  
 Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν  
 ἔλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·  
 ἔνθ' ὃ γε κείμεν ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον  
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος. 725  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
 ἀλλὰ Μέδων κόσμησεν Ὀϊλῆος νόθος υἱός,

τόν ρ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇι πτολιπόρθῳ.

Οἳ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,  
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος, 730  
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,  
ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἦδ' Μαχάων·  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,  
οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735  
τῶν ἦρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός·  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Οἳ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,  
Ὅρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν, 740  
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,  
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς·  
τόν ρ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια  
ἥματι τῷ ὅτε Φῆρας ἐτίσατο λαχνηέντας,  
τοὺς δ' ἐκ Πηλίου ὤσε καὶ Αἰθίκεσσι πέλασεν·  
οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρηος, 745  
υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·  
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·  
τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοί τε Περαιβοί, 750  
οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,  
οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,  
ὅς ρ' ἐς Πηνειὸν προῖε καλλίρροον ὕδωρ,  
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίηνη,  
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡΰτ' ἔλαιον·  
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνης υἱός,  
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον  
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευε,  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναὶ νῆες ἔποντο.



Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν· 760  
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,  
 αὐτῶν ἧδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
 τὰς Εὐμηλος ἔλαυνε ποδῶκεας ὄρνιθας ὥς,  
 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἴσας· 765  
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,  
 ἅμφω θηλείας, φόβον Ἄρηος φορεούσας.  
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,  
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,  
 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770  
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισι  
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν  
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης  
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες  
 τόξοισίν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775  
 λωτὸν ἔρεπτόμενοι ἐλεόθρεπτόν τε σέλινον  
 ἕστασαν· ἅρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων  
 ἐν κλισίῃς· οἳ δ' ἀρχὸν ἀρῆϊφίλον ποθέοντες  
 φοίτῳ ἐνθα καὶ ἐνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780  
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραυνῷ  
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἱμάσσει  
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρῳσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις  
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·  
 οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι  
 πάντες ὁμηγερέες, ἡμὲν νέοι ἧδὲ γέροντες·  
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790  
 εἴσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη,

ὅς Τρώων σκοπὸς ἴζε, ποδωκείησι πεποιθώς,  
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,  
 δέγμενος ὅπποτε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·  
 τῷ μιν ἔεισαμένη προσέφη πόδας ὠκέα Ἴρις· 795  
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἀκριτοὶ εἰσιν,  
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.  
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,  
 ἀλλ' οὐ πω τοιόνδε τοσούνδε τε λαὸν ὅπωπα·  
 λίην γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοισιν 800  
 ἔρχονται πεδίῳ μαχησόμενοι περὶ ἄστν.  
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ᾧδέ γε ῥέξαι·  
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,  
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·  
 τοῖσιν ἕκαστος ἀνὴρ σημαίνεται οἷσί περ ἄρχει, 805  
 τῶν δ' ἐξηγείσθω κοσμησάμενος πολιήτας.”

Ἦς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,  
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἔσσεύοντο·  
 πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 πεξοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810

Ἔστι δέ τις προπάροιθε πόλιος αἰπεία κολώνη,  
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,  
 τὴν ἢ τοι ἄνδρες Βατίειαν κικλήσκουσιν,  
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
 ἔνθα τότε Τρώες τε διέκριθεν ἠδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ  
 Πριαμίδης· ἅμα τῷ γε πολὺν πλείστοι καὶ ἄριστοι  
 λαοὶ θωρήσσοντο μεμαότες ἐγχείησι.

Δαρδανίων αὖτ' ἦρχεν εὖς πάϊς Ἀγχίσαιο,  
 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ, 820  
 Ἰδῆς ἐν κνημοῖσι θεὰ βροτῶ ἐννηθεῖσα,  
 οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος νῆε,  
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,  
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825  
 Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,  
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,  
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,  
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφιος λινοθώρηξ, 830  
 νῆε δὺν Μέροπος Περκωσίου, ὃς περὶ πάντων  
 ἦδ' εὖε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκε  
 στείχειν ἐς πόλεμον φθισήνορα· τὸ δέ οἱ οὐ τι  
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835  
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,  
 τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,  
 Ἀσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι  
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840  
 τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον·  
 τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἀρης,  
 νῆε δὺν Λήθιοι Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρως, 845  
 ὄσσοις Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει.

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν  
 υἱὸς Τροιζήνοιο διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,  
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,  
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνυται αἶαν. 850

Παφλαγόνων δ' ἠγείτο Πυλαιμένεος λάσιον κῆρ  
 ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,  
 οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο  
 ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον  
 Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον  
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·  
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,  
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860  
ἐν ποταμῷ, ὅθι περ Τρώας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάnios θεοειδὴς  
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μήροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,  
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη, 865  
οἱ καὶ Μήρους ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,  
οἱ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον  
Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπυνὰ κάρηνα·  
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870  
Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,  
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν ἡὔτε κούρη,  
νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,  
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων  
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.



## ΙΛΙΑΔΟΣ Γ.

“Ορκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου  
μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,  
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,  
ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,  
αἷ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,  
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5  
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·  
ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·  
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,  
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10  
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,  
τόσσον τίς τ' ἐπιλεύσσει ὅσον τ' ἐπὶ λᾶαν ἴησιν·  
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὥρνυτ' ἀελλῆς  
ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15  
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,  
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα  
καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ  
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους  
ἀντίβιοι μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος  
ἐρχόμενον προπάροιθεν ὀμίλου μακρὰ βιβάντα,  
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα  
 πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν 25  
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζήοι·  
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα  
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείττην·  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30  
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,  
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλείωνων.  
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροστος ἀπέστη  
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,  
 ἅψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς, 35  
 ὥς αὖτις καθ' ὅμιλον ἔδν Τρώων ἀγερώχων  
 δείσας Ἀτρείος υἱὸν Ἀλέξανδρος θεοειδῆς.

τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·  
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,  
 αἶθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40

καί κε τὸ βουλοίμην, καί κεν πολὺν κέρδιον ἦεν  
 ἢ οὔτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.  
 ἢ πον καγχαλώωσι κάρη κομόωντες Ἀχαιοί,  
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν  
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45

ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι  
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,  
 μιχθεὶς ἄλλοδαποῖσι γυναικ' εὐειδέ' ἀνήγες  
 ἐξ ἀπίης γαίης, νυδὼν ἀνδρῶν αἰχμητῶν,  
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντί τε δήμῳ, 50  
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;  
 οὐκ ἂν δὴ μείνειας ἀρηϊφίλον Μενέλαον ;  
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν·  
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,  
 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55

ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἦδη  
λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
“Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,—  
αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60  
ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη  
νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·  
ὥς σοὶ ἐνὶ στήθεσσι νόος ἀτάρβητος νόος ἐστί—  
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσεῆς Ἀφροδίτης·  
οὗ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65  
ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο·  
νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,  
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρητήφιλον Μενέλαον  
συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι· 70  
ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἐλὼν εὖ πάντα γυναικά τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων  
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.” 75

ᾧς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,  
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,  
μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ  
ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον· 80  
αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
“Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·  
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.”

ᾧς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέφ' τ' ἐγένοντο  
ἔσσυμένως· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85  
“κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πονυλβοτείρῃ,  
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον 90  
 οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
 κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·  
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 95  
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·  
 "κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει  
 θυμὸν ἐμόν, φρονέω δὲ διακρινθήμεναι ἤδη  
 Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε  
 εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100  
 ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.  
 οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,  
 Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον·  
 ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνῃ 105  
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,  
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.  
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·  
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω  
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται." 110

ἌΩς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε  
 ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.  
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,  
 τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115  
 Ἐκτωρ δὲ προτὶ ἄστνι δύο κήρυκας ἔπεμπε  
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι·  
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων  
 νῆας ἐπὶ γλαφυρὰς ἰέναι, ἡδ' ἄρν' ἐκέλευεν



οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίδω. 120  
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,  
 εἰδομένη γαλόφ, Ἀντηνορίδαο δάμαρτι,  
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,  
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἱστὸν ὕφαινε, 125  
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἀρηος παλαμῶν·  
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·  
 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·  
 οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρῃα  
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,  
 οἳ δὴ νῦν ἕαται σιγῇ, πόλεμος δὲ πέπνυται,  
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος  
 μακρῆς ἐγχείρῃσι μαχήσονται περὶ σείῳ·  
 τῷ δέ κε νικήσαντι φίλην κεκλήσῃ ἄκοιτις.”  
 Ὡς εἰποῦσα θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ  
 ἀνδρὸς τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων· 140  
 αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνησιν  
 ὠρμᾶτ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,  
 οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,  
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις·  
 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145  
 Οἳ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην  
 Λάμπον τε Κλυτίον θ' Ἴκετάονά τ' ὄζον Ἀρηος,  
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένῳ ἄμφω,  
 ἦατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι,  
 γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150  
 ἐσθλοί, τεττίγεσσιν ἑοικότες, οἳ τε καθ' ὕλην

δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσι·  
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.  
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰοῦσαν,  
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·

155

“οὐ νέμεσις Τρώας καὶ ἔϋκνήμιδας Ἀχαιοὺς  
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·  
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν·  
 ἀλλὰ καὶ ὥς τοίη περ ἐοῦσ' ἐν νηυσὶ νέεσθω,  
 μηδ' ἡμῖν τεκέεσσιν τ' ὀπίσσω πῆμα λίποιτο.”

160

ἄΩς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσματο φωνῇ·  
 “δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἴζευ ἐμεῖο,  
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε—  
 οὗ τι μοι αἰτὶν ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,  
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν—  
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
 ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.  
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,  
 καλὸν δ' οὕτω ἐγὼν οὗ πω ἴδον ὀφθαλμοῖσιν,  
 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.”

170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·  
 “αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·  
 ὥς ὄφελεν θάνατός μοι ἁδεῖν κακὸς ὅππότε δεῦρο  
 υἱεῖ σῶ ἐπόμεν, θάλαμον γνωτοὺς τε λιποῦσα  
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινὴν.  
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.  
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾶς·  
 οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,  
 ἀμφότερον βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·  
 δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.”

180

ἄΩς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε·  
 “ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,  
 ἦ ρά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.

ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,  
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185  
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,  
 οἳ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην  
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·  
 ἀλλ' οὐδ' οἳ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί." 190

Δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·  
 "εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἐστί·  
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,  
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.  
 τεύχεα μὲν οἳ κείμεν ἐπὶ χθονὶ πουλυβοτείρῃ, 195  
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλείται στίχας ἀνδρῶν·  
 ἄρνειῷ μιν ἔγωγε εἵσκω πηγεσιμάλλῃ,  
 ὅς τ' οἴων μέγα πῶϋ διέρχεται ἀργεννάων."

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·  
 "οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200  
 ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐοῦσης  
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά."

Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠΐδα·  
 "ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·  
 ἤδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεὺς 205  
 σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ·  
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210  
 ἄμφω δ' ἐξομένω γεραρότερος ἦεν Ὀδυσσεύς·  
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος  
 οὐδ' ἀφαμαρτοεπής· ἦ καὶ γένει ὕστερος ἦεν. 215

ἀλλ' ὅτε δὴ πολὺμήτις ἀναίξειεν Ὀδυσσεύς,  
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας,  
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἶδρεῖ φωτὶ ἑοικώς·  
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220  
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἷη  
 καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερίησιν,  
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·  
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."

Τὸ τρίτον αὐτ' Αἶαντα ἰδὼν ἐρέειν' ὁ γεραιός· 225  
 "τίς τ' ἄρ' ὦδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὕς τε μέγας τε,  
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;"

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·  
 "οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·  
 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230  
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.  
 πολλὰκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.  
 νῦν δ' ἄλλους μὲν πάντας ὀρώ ἐλίκωπας Ἀχαιοὺς,  
 οὓς κεν ἐὺ γνοιῖν καὶ τ' οὔνομα μυθησαίμην· 235  
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
 Κάστορά θ' ἱππόδαμον καὶ πῦξ ἀγαθὸν Πολυδεύκεα,  
 αὐτοκάσιγνήτω, τῷ μοι μῖα γείνατο μήτηρ.  
 ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,  
 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι, 240  
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
 αἴσχρα δειδιότες καὶ ὀνειδέα πόλλ' ἃ μοὶ ἐστίν."

Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα  
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά, 245  
 ἄρνε δύω καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,  
 ἀσκῶ ἐν αἰγελίῳ· φέρε δὲ κρητῆρα φαεινὸν



κῆρυξ Ἰδαῖος ἥδ' ἐ χρύσεια κύπελλα·  
 ὦτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·  
 “ ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι 250  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
 ἐς πεδίου καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε·  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος  
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·  
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255  
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες  
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται  
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.”  
 ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις  
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260  
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·  
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·  
 τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.  
 Ἄλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,  
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.  
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ  
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270  
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
 ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,  
 ὀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.  
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο χεῖρας ἀνασχών· 275  
 “ Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κῦδιστε μέγιστε,  
 Ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,  
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,

ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285  
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,  
 ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες  
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινηῆς 290  
 αὐθι μένων, ἥός κε τέλος πολέμοιο κιχείω."

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
 θυμοῦ δεινομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.  
 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295  
 ἔκχεον, ἦδ' εὔχοντο θεοῖς αἰειγενέτησιν·  
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·  
 "Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,  
 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὃδε οἶνος, 300  
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·  
 "κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
 ἦ τοι ἐγὼν εἴμι προτὶ Ἴλιον ἠνεμόεσσαν 305  
 ἄψ, ἐπεὶ οὗ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι  
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·  
 Ζεὺς μὲν πον τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν."

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς, 310  
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἠγία τείνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
 τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·  
 Ἔκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς  
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315  
 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,  
 ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,  
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·  
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320  
 ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,  
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀΐδος εἴσω,  
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”  
 ὦς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ  
 ἄψ ὁρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325  
 οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἐκάστω  
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·  
 αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ  
 δῖος Ἀλέξανδρος, Ἐλένης πόσις ἡὔκόμοιο.  
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 330  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
 δεύτερον αὖ θώρηκα περὶ στήθεσιν ἐδυνεν  
 οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον  
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335  
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·  
 εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.  
 ὥς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἐδυνεν.  
 Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν, 340  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο  
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορώωντας  
 Τρῳάς θ' ἱπποδάμους καὶ ἐκκνήμιδας Ἀχαιοὺς.

καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ  
σειόντ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,  
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἵσην,  
οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμὴ  
ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερον ὤρνυτο χαλκῷ  
Ἀτρεΐδης Μενέλαος ἐπενξάμενος Διὶ πατρί· 350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,  
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,  
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων  
ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355  
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἵσην·  
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
καὶ διὰ θώρηκος πολυδαϊδάλου ἠρήρειστο·  
ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα  
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ  
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.

Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·  
“Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος· 365  
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·  
νῦν δέ μοι ἐν χεῖρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος  
ἦίχθη παλάμφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”

Ἡ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,  
ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοὺς· 370  
ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,  
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.  
καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,  
εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
ἣ οἱ ῥῆξεν ἱμάντα βοὸς ἱφι κταμένοιο· 375



κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.  
 τὴν μὲν ἔπειθ' ἤρως μετ' ἑϋκνήμιδας Ἀχαιοὺς  
 ῥίψ' ἐπιδιωνήσας, κόμισαν δ' ἐρήηρες ἑταῖροι·  
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων  
 ἔγχρ' ἑὶ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380  
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,  
 καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.  
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἕ· τὴν δ' ἐκίχανε  
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν·  
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385  
 γρητὶ δέ μιν ἔϊκν' αἰ παλαιγενεῖ προσέειπεν  
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιεταώσῃ  
 ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε·  
 τῇ μιν ἔεισαμένη προσεφώνεε δῖ' Ἀφροδίτη·  
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390  
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,  
 κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης  
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε  
 ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.”  
 ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νύρινε· 395  
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν  
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαξε·  
 “δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν ;  
 ἦ πῇ με προτέρω πολίων εὖ ναιομενάων 400  
 ἄξις, ἦ Φρυγίης ἦ Μηονίης ἐρατεινῆς,  
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων·  
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,  
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405  
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,  
 μηδ' ἔτι σοῖσι πόδεςσιν ὑποστρέψειας Ὀλυμπον,

ἀλλ' αἰεὶ περὶ κείνον οἷζυε καὶ ἐ φύλασσε,  
 εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται, ἦ ὃ γε δούλην.  
 κείσε δ' ἐγὼν οὐκ εἴμι—νεμεσσητὸν δέ κεν εἴη— 410  
 κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω  
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·  
 “μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,  
 τὼς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλ' ἐφίλησα, 415  
 μέσσω δ' ἀμφοτέρων μητίσμαι ἔχθεα λυγρά,  
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.”

Ὡς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,  
 βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ  
 σιγῇ, πάσας δὲ Τρωὰς λάθην· ἦρχε δὲ δαίμων. 420

Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,  
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,  
 ἦ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.  
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη  
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425

ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθω·  
 “ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι,  
 ἀνδρὶ δαμεῖς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.  
 ἦ μὲν δὴ πρὶν γ' εὐχε' ἀρηϊφίλου Μενελάου 430

σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρ' ἰφίλου Μενέλαον  
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλου Μενέλαον  
 ἐξαῦτις μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἔγωγε  
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ  
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435  
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπε·  
 “μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε·  
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,

κεῖνον δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440

ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε·

οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρως φρένας ἀμφεκάλυψεν,

οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς

ἔπλεον ἄρπάξας ἐν ποντοπόροισι νέεσσι,

νῆσφ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445

ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ.”

Ἡ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.

Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,

Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἔοικώς,

εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450

ἀλλ' οὗ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων

δεῖξαι Ἀλέξανδρον τότε ἄρηϊφίλῳ Μενελάῳ·

οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἷ τις ἴδοιτο·

ἴσων γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455

“ κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·

νίκη μὲν δὴ φαίνεται ἄρηϊφίλου Μενελάου,

ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ

ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' εἰκεν,

ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460

Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἤνεον ἄλλοι Ἀχαιοί.

## ΙΛΙΑΔΟΣ Δ.

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Ὅρκίων σύγχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο  
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη  
 νέκταρ ἐφονοχόει· τοὶ δὲ χρυσεόισι δεπάεσσι  
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.  
 αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην 5  
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·  
 “δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεῶν,  
 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.  
 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι  
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10  
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει·  
 καὶ νῦν ἔξεσάωσεν οὐόμενον θανέεσθαι.  
 ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·  
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,  
 ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15  
 ὄρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.  
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,  
 ἦ τοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος,  
 αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.”  
 ὧς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ 20  
 πλησίσαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.  
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,  
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·



Ἥρῃ δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·  
 “ αἰνότατε Κρονίδῃ, ποῖον τὸν μῦθον ἔειπες· 25  
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,  
 ἰδρῶ θ' ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι  
 λαδὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιοῦ τε παισίν.  
 ἔρδ'· ἀτὰρ οὗ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30  
 “ δαιμονίῃ, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες  
 τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχὲς μενεαίνεις  
 Ἴλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον ;  
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ  
 ὤμῳ βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας 35  
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.  
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω  
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 ὀππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40  
 τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασι,  
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι·  
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·  
 αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι  
 ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45  
 τάων μοι περὶ κῆρι τιέσκετο Ἴλιος ἱρὴ  
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.  
 οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,  
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρῃ· 50  
 “ ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,  
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·  
 τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται περὶ κῆρι·  
 τάων οὗ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.  
 εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,

οὐκ ἀνὺν φθονέουσ', ἐπεὶ ἦ πολὺν φέρτερός ἐσσι.  
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·  
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὅθεν σοί,  
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,  
 ἀμφότερον, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60  
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.  
 ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισι,  
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔφονται θεοὶ ἄλλοι  
 ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι  
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65  
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ἌΩς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·  
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
 "αἴψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς, 70  
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ἌΩς εἰπὼν ὦτρυνε πάρος μεμαῦϊαν Ἀθήνην,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα.  
 οἶον δ' ἀστέρα ἦκε Κρόνου πάϊς ἀγκυλομήτεω, 75  
 ἢ ναύτησι τέρας ἢ ἐστρατῶ εὐρέϊ λαῶν,  
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·  
 τῷ ἔϊκυϊ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,  
 καδ' δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας,  
 Τρῶάς θ' ἵπποδάμους καὶ ἐϋκνήμιδας Ἀχαιοὺς· 80  
 ᾧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·  
 "ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ  
 ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησι  
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

ἌΩς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85  
 ἦ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὅμιλον,  
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,

Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.  
 εὔρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε  
 ἔσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων 90  
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσθήποιο ῥοάων·  
 ἀγχού δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·  
 “ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον.  
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,  
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95  
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.  
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,  
 αἷ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἷον  
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.  
 ἀλλ' ἄγ' οἷστευσον Μενελάου κυδαλίμοιο, 100  
 εὔχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόζῳ  
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελείης.”

Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν·  
 αὐτίκ' ἐσύλα τόξον ἐϋξοον ἰξάλου αἰγὸς 105  
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας  
 πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῆσι,  
 βεβλήκει πρὸς στῆθος· ὃ δ' ὕπτιος ἔμπεσε πέτρῃ.  
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·  
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἥραρε τέκτων, 110  
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.  
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ  
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,  
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι νῆες Ἀχαιῶν,  
 πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρέος υἷον. 115  
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν  
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·  
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμη πικρὸν οἷστόν,  
 εὔχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόζῳ

ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην 120  
οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·  
νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.  
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,  
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστὸς 125  
ὀξυβελῆς, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο  
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,  
ἣ τοι πρόσθε στᾶσα βέλος ἔχεπενκὲς ἄμυνεν.  
ἣ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130  
παιδὸς ἐέργη μυῖαν, ὅθ' ἡδεῖ λέξεται ὕπνῳ,  
αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήρος ὀχῆες  
χρῦσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.  
ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστὸς·  
διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135  
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο  
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,  
ἣ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.  
ἀκρότατον δ' ἄρ' οἷστὸς ἐπέγραψε χρῶα φωτός·  
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίηνῃ  
Μηρονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·  
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο  
ἵππῃες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,  
ἀμφοτέρου, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145  
τοιοῖ τοι, Μενέλαε, μίανθην αἵματι μηροῖ  
εὐφυέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·  
ρίγησεν δὲ καὶ αὐτὸς ἀρηϊφίλος Μενέλαος. 150  
ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς εἶοντας,



ἄνθορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.  
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,  
 χειρὸς ἔχων Μενέλαον, ἐπεστενάχοντο δ' ἑταῖροι·  
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155  
 οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,  
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.  
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν  
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.  
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, 160  
 ἔκ τε καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,  
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.  
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' Ὀλώλῃ Ἴλιος ἱρὴ  
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο, 165  
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,  
 αὐτὸς ἐπισσεῖησιν ἐρεμνὴν αἰγίδα πᾶσι  
 τῇσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·  
 ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,  
 αἶ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο. 170  
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·  
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἷης·  
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν  
 Ἄργεϊν Ἐλένην· σέο δ' ὁστέα πύσει ἄρουρα  
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175  
 καὶ κέ τις ᾧδ' ἐρέει Τρώων ὑπερηνορεόντων  
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·  
 ‘ αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,  
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,  
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180  
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·  
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.”  
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·

“ θάρσει, μηδέ τί πω δειδίσσαιο λαὸν Ἀχαιῶν·  
οὐκ ἐν καιρίῳ ὅξῃ πάγη βέλος, ἀλλὰ πάροιθεν 185  
εἰρύσατο ζωστήρ τε παναίολος ἦδ’ ὑπένερθε  
ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες.”

Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
“ αἶ γὰρ δὴ οὕτως εἶη, φίλος ᾧ Μενέλαε·  
ἔλκος δ’ ἰητὴρ ἐπιμάσσεται ἦδ’ ἐπιθήσει 190  
φάρμαχ’, ἃ κεν παύσῃσι μελαινάων ὀδυνάων.”

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·  
“ Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,  
φῶτ’ Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,  
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἱόν, 195  
ὃν τις οἶστεύσας ἔβαλεν, τόξων εὖ εἰδώς,  
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”

ἌΩς ἔφατ’, οὐδ’ ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,  
βῆ δ’ ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
παπταίνων ἥρωα Μαχάονα· τὸν δ’ ἐνόησεν 200  
ἔσταότ’· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων  
λαῶν, οἳ οἱ ἔποντο Τρίκῃς ἐξ ἱπποβότοιο.

ἀγχοῦ δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα·  
“ ὄρσ’, Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,  
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν, 205  
ὃν τις οἶστεύσας ἔβαλεν, τόξων εὖ εἰδώς,  
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”

ἌΩς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·  
βὰν δ’ ἰέναι καθ’ ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.  
ἀλλ’ ὅτε δὴ ῥ’ ἴκανον ὅθι ξανθὸς Μενέλαος 210  
βλήμενος ἦν—περὶ δ’ αὐτὸν ἀγγέραθ’ ὅσσοι ἄριστοι  
κυκλόσ’, ὁ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—  
αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οἷστόν·  
τοῦ δ’ ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.  
λῦσε δέ οἱ ζωστήρα παναίολον ἦδ’ ὑπένερθε 215

ζῶμά τε καὶ μήτρην, τὴν χαλκῆες κάμον ἄνδρες.  
αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὃθ' ἔμπεσε πικρὸς οἶστος,  
αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς  
πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Ὅφρα τοὶ ἀμφεπένοντο βοῇν ἀγαθὸν Μενέλαον, 220  
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστῶν·  
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,  
οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,  
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

Ἴππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·  
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόοντας  
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·  
τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅπποτε κέν μιν  
γυνὴ λάβῃ κάματος, πολέας διὰ κοιρανέοντα· 230

αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·  
καὶ ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,  
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·  
“Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·  
οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός, 235  
ἀλλ' οἷ περ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,  
τῶν ἢ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,  
ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα  
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”

Οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240  
τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·

“Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὗ νυ σέβεσθε ;  
τίφθ' οὕτως ἔστητε τεθηπότες ἥύτε νεβροί,  
αἷ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,  
ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245  
ὥς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.  
ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες

εἰρύατ' εὖπρυμνοι, πολιῆς ἐπὶ θινὶ θαλάσσης,  
ὄφρα ἴδῃτ' αἶ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων·"

ἌΩς ὃ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν 250

ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δ' ἀμφ' Ἰδομενῆα δαίφρονα θωρήσσοντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, σὺτ' εἵκελος ἀλκήν,

Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.

τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255

αὐτίκα δ' Ἰδομενῆα προσηύδα μειλιχίοισιν·

"Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπῶλων

ἡμὲν ἐνὶ πτολέμῳ ἦδ' ἀλλοίῳ ἐπὶ ἔργῳ

ἦδ' ἐν δαίθ', ὅτε ἐρ τε γερούσιον αἶθωπα οἶνον

Ἀργείων οἱ ἄριστοι ἐνὶ κρητῇρι κέρωνται. 260

εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ

δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ

ἔστηχ', ὥς περ ἐμοί, πῖεειν ὅτε θυμὸς ἀνώγοι.

ἀλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὐχεαι εἶναι."

Τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠύδα· 265

"Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος

ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·

ἀλλ' ἄλλους ὥτρυνε κάρη κομόωντας Ἀχαιούς,

ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχευαν

Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω 270

ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."

ἌΩς ἔφατ', Ἀτρεΐδης δὲ παρῳχετο γηθόσυνος κῆρ·

ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·

τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275

ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·

τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἥντε πίσσα

φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,

ρίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·



τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζήων 280

δήϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες  
κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.

καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285

σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὗ τι κελεύω·

αὐτὸ γὰρ μάλα λαὸν ἀνώγετον ἱφί μάχεσθαι.

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,

τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος, 290

χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.”

ὧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·

ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,

οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295

Αἴμονά τε κρείοντα Βίαντά τε, ποιμένα λαῶν·

ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφι,

πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,

ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσειν,

ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300

ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει

σφοὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·

“ μηδέ τις ἱπποσύνη τε καὶ ἡυορέηφι πεποιθὼς

οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,

μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305

ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἔτερ' ἄρμαθ' ἵκηται,

ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτω.

ᾧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,

τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

ὧς ὁ γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς· 310

καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ὦ γέρον, εἴθ’, ὥς θυμὸς ἐνὶ στήθεσσι φίλοιοιν,  
 ὥς τοι γούναθ’ ἔποιτο, βίη δέ τοι ἔμπεδος εἴη·  
 ἀλλὰ σε γῆρας τείρει ὁμοίῳ· ὥς ὄφελέν τις 315  
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερῆνιος ἱππότα Νέστωρ·  
 “Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς  
 ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.  
 ἀλλ’ οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320  
 εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ὀπάξει.  
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω  
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.  
 αἰχμὰς δ’ αἰχμᾶσσουσι νεώτεροι, οἳ περ ἐμείο  
 ὀπλότεροι γεγάασι πεποιθήσιν τε βίηφιν.” 325

ἌΩς ἔφατ’, Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.  
 εὐρ’ υἱὸν Πετewῶ Μενεσθῆα πλήξιππον  
 ἔσταότ’· ἀμφὶ δ’ Ἀθηναῖοι, μῆστωρες αὐτῆς·  
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,  
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330  
 ἔστασαν· οὐ γάρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,  
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες  
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες  
 ἔστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν  
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335  
 τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ὦ υἱὲ Πετewῶ διοτρεφέος βασιλῆος,  
 καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,  
 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ’ ἄλλους ; 340  
 σφῶϊν μὲν τ’ ἐπέοικε μετὰ πρῶτοισιν ἑόντας  
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι·  
 πρῶτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,

ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.  
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345  
 οἶνον πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·  
 νῦν δὲ φίλως χ' ὀρόωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν  
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
 "Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350  
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὁππότε Ἀχαιοὶ  
 Τρῶσιν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα;  
 ὄψσαι, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήληρ,  
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα  
 Τρῶων ἱπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις." 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,  
 ὥς γυνῶ χωομένοιο· πάλιν δ' ὃ γε λάζετο μῦθον·  
 "διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
 οὔτε σε νεικεῖω περιώσιον οὔτε κελεύω·  
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360  
 ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.  
 ἀλλ' ἴθι, ταῦτα δ' ὀπισθεν ἄρεσσόμεθ', εἴ τι κακὸν νῦν  
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θείειν."

ᾧ Ως εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.  
 εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365  
 ἑσταότ' ἐν θ' ἱπποισι καὶ ἄρμασι κολλητοῖσι·  
 παρ δέ οἱ ἐστήκει Σθένελος, Καπανηΐος υἱός.  
 καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἱπποδάμοιο, 370  
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;  
 οὐ μὲν Τυδεί γ' ὦδε φίλον πτωσκαζέμεν ἦεν,  
 ἀλλὰ πολὺν πρὸ φίλων ἐτάρων δῆτοισι μάχεσθαι,  
 ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε  
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας  
 ξεῖνος ἄμ' ἀντιθέω Πολυνείκεϊ, λαὸν ἀγείρων·  
 οἱ δὲ τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,  
 καὶ ῥα μάλα λίσσονται δόμεν κλειτοὺς ἐπικούρους·  
 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον· 380  
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.  
 οἱ δ' ἐπεὶ οὖν ῥέχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,  
 Ἄσσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποῖην,  
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.  
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385  
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκληεῖης.  
 ἔνθ' οὐδὲ ξεῖνός περ ἔων ἱππηλάτα Τυδεὺς  
 τάρβει, μούνος ἔων πολέσιν μετὰ Καδμείοισιν,  
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα  
 ῥηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390  
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,  
 ἄψ ἄρ' ἀνερχομένῃ πυκινὸν λόχον εἶσαν ἄγοντες,  
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,  
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,  
 υἱὸς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395  
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·  
 πάντας ἔπεφν', ἓνα δ' οἶον ἵει οἰκόνδε νέεσθαι·  
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.  
 τοῖος ἦεν Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν  
 γείνατο εἶο χέρεια μάχη, ἀγορῇ δέ τ' ἀμείνω." 400  
 ὣς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,  
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο·  
 τὸν δ' υἱὸς Καπαῆος ἀμείψατο κυδαλίοιο·  
 "Ἄτρεΐδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν·  
 ἡμεῖς τοι πατέρων μέγ' ἀμείνουες εὐχόμεθ' εἶναι· 405  
 ἡμεῖς καὶ Θήβης ἔδος εἴλομεν ἐπταπύλοιο,  
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἀρειον,



πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·  
 κείνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο·  
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.” 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ·  
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,  
 ὀτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιοὺς·  
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415  
 Τρῶας δηρώσωσιν ἔλωσί τε Ἴλιον ἱρήν,  
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.  
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ἡ ῥα, καὶ ἐξ ὁχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·  
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος 420  
 ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης  
 ὀρυντ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·  
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425  
 κυρτὸν ἐὸν κορυφοῦται, ἀποπτύει δ' ἄλὸς ἄχνην·  
 ὥς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες  
 νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος  
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης  
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν, 430  
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι  
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.

Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ  
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,  
 ἀζήχες μεμακυῖαι ἀκούουσαι ὅπα ἀρνῶν, 435  
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·  
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,  
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.  
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη

Δεῖμός τ' ἦδ' ἔ Φόβος καὶ Ἔρις ἄμοτον μεμανῖα, 440  
 Ἄρεος ἀνδροφόνιοιο κασιγνήτη ἐτάρη τε,  
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει·  
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖιον ἔμβαλε μέσσω  
 ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἓνα ξυνιόντες ἵκοντο,  
 σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἷματι γαῖα.  
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες  
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ  
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης,  
 τῶν δέ τε τηλόσε δοῦπον ἐν οὐρεσιν ἔκλυε ποιμήν· 455  
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστὴν  
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·  
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,  
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 460  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,  
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.  
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,  
 ἔλκε δ' ὑπὲκ βελέων, λελιημένος ὄφρα τάχιστα 465  
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή.  
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ  
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,  
 οὔτησε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα.  
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470  
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς

ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἷον Τελαμώνιος Αἴας,

ἥϊθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ

Ἰδηθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475

γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ιδέσθαι·

τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι

θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν

ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.

πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζὸν 480

δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος

ἦλθεν· ὁ δ' ἐν κούρησι χαμαὶ πέσεν αἵγειρος ὥς,

ἣ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη

λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·

τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθῶνι σιδήρῳ 485

ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·

ἣ μὲν τ' ἄζομένη κεῖται ποταμοῖο παρ' ὄχθας.

τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν

Αἴας διογενής· τοῦ δ' Ἀντιφος αἰολοθώρηξ

Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῃ δουρί. 490

τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεὸς ἐσθλὸν ἑταῖρον,

βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·

ἥριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.

τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,

βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ, 495

στήθῃ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ

ἀμφὶ ἐπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο

ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,

ἀλλ' υἷον Πριάμοιο νόθον βάλε Δημοκώοντα,

ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων.

500

τόν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ

κόρσην· ἣ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν

αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψε,

δοῦπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ· 505  
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,  
 ἴθυσαν δὲ πολὺ προτέρω· νεμέσησε δ' Ἀπόλλων  
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὔσας·  
 “ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης  
 Ἀργείοις, ἐπεὶ οὗ σφι λίθος χρῶς οὐδὲ σίδηρος 510  
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν·  
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠϋκόμοιο,  
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”

Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς  
 ὥρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515  
 ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.

Ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε·  
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκριόεντι  
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,  
 Πείρως Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520  
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς  
 ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησι  
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,  
 θυμὸν ἀποπνείων· ὁ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,  
 Πείρως, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι  
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψε. 526

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ  
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός·  
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχυς  
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530  
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.  
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι  
 Θρηϊκῆς ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,  
 οἳ ἔ μέγαν περ ἐόντα καὶ ἰφθιμον καὶ ἀγανὸν  
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535



ὥς τὼ γ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,  
 ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,  
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνονται καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,  
 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὄξείῃ χαλκῷ  
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη  
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·  
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ  
 πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

540

## ΙΛΙΑΔΟΣ Ε.

### Διομήδους ἀριστεία.

Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη  
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν  
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο·  
δαΐέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,  
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα  
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·  
τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,  
ᾧρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

5

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,  
ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἦστην,  
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.  
τῷ οἱ ἀποκριθέντε ἐναντίῳ ὤρμηθήτην·

10

τῷ μὲν ἀφ' ἵπποιιν, ὃ δ' ἀπὸ χθονὸς ὤρυντο πεζός.  
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·  
Τυδεΐδew δ' ὑπὲρ ὤμου ἀριστερόν ἦλνυθ' ἀκωκὴ  
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὃ δ' ὕστερος ὤρυντο χαλκῷ  
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,  
ἀλλ' ἔβαλε στῆθος μεταμάζιον, ᾧσε δ' ἀφ' ἵππων.  
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,  
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·  
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,  
ἀλλ' Ἴφαιστος ἔρυντο, σάωσε δὲ νυκτὶ καλύψας,  
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

15

20

ἵππους δ' ἐξέλασας μεγαθύμου Τυδέος υἱὸς 25  
δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος  
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχσεσφι,  
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη  
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα· 30

“Ἄρες Ἄρες βροτολοιγέ, μιαίφόνε, τειχεσιπλήτα,  
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς  
μάρνασθ', ὅποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,  
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;”

“Ὡς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα· 35  
τὸν μὲν ἔπειτα καθείσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,  
Τρῶας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος  
ἡγεμόνων· πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων  
ἀρχὸν Ἀλιζώνων Ὀδίου μέγαν ἔκβαλε δίφρου·  
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40  
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,  
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο Μήονος υἱὸν  
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.  
τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ 45  
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·  
ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.

Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλεον θεράποντες·  
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης,  
Ἀτρεΐδης Μενέλαος ἔλ' ἔγχεϊ ὀξυόεντι, 50  
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ  
βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὖρεσιν ὕλη·  
ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,  
οὐδὲ ἐκηβολίαί, ἦσιν τὸ πρίν γ' ἐκέκαστο·  
ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55  
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὕτασε δουρὶ

ᾧμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν,  
ἥριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν  
Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60  
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·  
ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἴσας  
ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο  
οἳ τ' αὐτῷ, ἐπεὶ οὗ τι θεῶν ἐκ θέσφατα ἦδη.  
τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65  
βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸ  
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκῇ·  
γνύξ δ' ἔριπ' οἰμῶξας, θάνατος δέ μιν ἀμφεκάλυψε.

Πήδαιον δ' ἄρ' ἐπεφνε Μέγης, Ἀντήνορος υἱόν,  
ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε διὰ Θεανῶ 70  
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.  
τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν  
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῃ δουρί·  
ἀντικρὺ δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·  
ἥριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμονιδης Ὑψήνορα δῖον,  
υἱὸν ὑπερθύμου Δολοπίουος, ὃς ῥα Σκαμάνδρου  
ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμψ,  
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,  
πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80  
φασγάνῳ αἴξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν·  
αἱματόεσσα δὲ χεῖρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε  
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ἌΩς οἳ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·  
Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85  
ἥε μετὰ Τρώεσιν ὀμιλέοι ἢ μετ' Ἀχαιοῖς.  
θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικῶς  
χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·



τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,  
οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων 90  
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·  
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·  
ὥς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες  
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες.

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95  
θύνοντ' ἄμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,  
αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,  
καὶ βάλ' ἐπαΐσσοντα τυχῶν κατὰ δεξιὸν ὦμον,  
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οὔιστός,  
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100  
τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·  
“ ὄρνησθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·  
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι  
δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτέον με  
ᾤρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.” 105

Ἄς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκ'ν δάμασσεν,  
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν  
ἔστη, καὶ Σθένελον προσέφη, Καπαηνῆιον υἱόν·  
“ ὄρσο, πέπον Καπαηνῆϊάδῃ, καταβήσῃο δίφρου,  
ὄφρα μοι ἐξ ὥμοιο ἐρύσσης πικρὸν οὔιστόν.” 110

Ἄς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,  
πᾶρ δὲ στὰς βέλος ὦκ'ν διαμπερὲς ἐξέρυσ' ὦμον·  
αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.  
δὴ τότε ἔπειτ' ἡρᾶτο βοῇν ἀγαθὸς Διομήδης·  
“ κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη, 115  
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης  
δητῶ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·  
δὸς δέ τέ μ' ἀνδρα ἐλεῖν καὶ ἐς ὄρμην ἐγχεος ἐλθεῖν,  
ὅς μ' ἐβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν  
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.” 120

ὧς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,  
 γυνὴ δ' ἔθηκεν ἑλαφρά, πόδας καὶ χεῖρας ὑπερθεν·  
 ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα·  
 “θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·  
 ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125  
 ἄτρομον, οἶον ἔχεσκε σακέσπαλος ἱππότη Τυδεύς·  
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπήεν,  
 ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.  
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,  
 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130  
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη  
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεῖ χαλκῷ.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
 Τυδείδης δ' ἐξαυτὶς ἰὼν προμάχοισιν ἐμίχθη,  
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι· 135  
 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,  
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀίεσσι  
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσῃ·  
 τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,  
 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140  
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησιν κέχυνται,  
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·  
 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

Ἔνθ' ἔλεν Ἀστυνόον καὶ Ὑπείρονα, ποιμένα λαῶν,  
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145  
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον  
 πληῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἡδ' ἀπὸ νώτου.  
 τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετῴχετο καὶ Πολύειδον,  
 νιέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·  
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150  
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε·  
 βῆ δὲ μετὰ Ξάνθου τε Θώωνά τε, Φαίνοπος υἱέ,

ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,  
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.  
 ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν 155  
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ  
 λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκ νοστήσαντε  
 δέξατο· χηρωσταὶ δὲ διὰ κτήσιν दाτέοντο.

Ἐνθ' υἱας Πριάμοιο δὺν λάβε Δαρδανίδαο  
 εἰν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160  
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξη  
 πόρτιος ἢ βόος, ξύλοχον κάτα βῆσσομενῶν,  
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδεὸς υἱὸς  
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·  
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,  
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνου ἐγχειάων  
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι·  
 εὖρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,  
 στῇ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἠΰδα· 170  
 “ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οὔστοι  
 καὶ κλέος ; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,  
 οὐδὲ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.  
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,  
 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε 175  
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·  
 εἰ μὴ τις θεὸς ἐστι κοτεσσάμενος Τρώεσσιν  
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·  
 “ Αἰνεία, Τρώων βουλευφόρε χαλκοχιτώνων, 180  
 Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα εἴσκω,  
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,  
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.  
 εἰ δ' ὃ γ' ἀνὴρ ὅν φημι, δαΐφρων Τυδεὸς υἱός,

οὐχ ὃ γ' ἀνενθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185  
 ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,  
 ὅς τούτου βέλος ὥκῃ κιχήμενον ἔτραπεν ἄλλῃ.  
 ἦδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλλον ὦμον  
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·  
 καί μιν ἔγωγ' ἐφάμην Ἀἰδωνῇ προϊάψειν, 190  
 ἔμψης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.  
 Ἴπποι δ' οὐ παρέασιν καὶ ἄρματα, τῶν κ' ἐπιβαίην·  
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι  
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι 195  
 πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες Ἴπποι  
 ἐστᾶσι κρὶ λευκὸν ἑρεπτόμενοι καὶ ὀλύρας.  
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων  
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·  
 Ἴπποισὶν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα 200  
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὕσμινας·  
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—  
 Ἴππων φειδόμενος, μή μοι δενοίατο φορβῆς  
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.  
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα  
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205  
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,  
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιν  
 ἀτρεκὲς αἶμ' ἔσσευα βαλὼν, ἥγειρα δὲ μᾶλλον.  
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα  
 ἥματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἑρατεινὴν 210  
 ἡγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίφ.  
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι  
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,  
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,  
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215  
 χερσὶ διακλάσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ."



Τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἦῤδα·  
 “μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,  
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν  
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220  
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι  
 οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίλοιο  
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι·  
 τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὐτε  
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225  
 ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἡνία σιγαλόεντα  
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·  
 ἢ ἐ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·  
 “Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ 230  
 μᾶλλον ὕφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα  
 οἴσετον, εἴ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·  
 μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον  
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,  
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235  
 αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους.  
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,  
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέϊ δουρί.”

ᾧ ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,  
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους. 240  
 τοὺς δὲ ἶδε Σθέnelος, Καπανηΐος ἀγλαὸς υἱός,  
 αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·  
 “Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
 ἄνδρ' ὁρόω κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,  
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245  
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·  
 Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαιο  
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω  
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης.” 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
“ μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω.  
οὐ γάρ μοι γενναῖον ἀλυσκάζονται μάχεσθαι  
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·  
ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255

ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.  
τούτῳ δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι  
ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.  
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260  
ἀμφοτέρω κτείνειν, σὺ δὲ τούσδε μὲν ὠκέας ἵππους  
αὐτοῦ ἐρυκακέειν ἐξ ἄντυγος ἡνία τείνας,

Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,  
ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.  
τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς 265  
δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοι  
ἵππων, ὅσσοι ἕασιν ὑπ' ἡῶ τ' ἡέλιόν τε,  
τῆς γενεῆς ἔκλεψεν ἀναξ ἀνδρῶν Ἀγχιόσης,  
λάβρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·  
τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη. 270  
τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,  
τῷ δὲ δὴ Αἰνεία δῶκεν, μήστῳρε φόβοιο.  
εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275  
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·  
“ καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,  
ἦ μάλα σ' οὐ βέλως ὠκὺ δαμάσσατο, πικρὸς οὔιστός·  
νῦν αὖτ' ἐγχεῖν πειρήσομαι, αἶ κε τύχωμι.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος 280

καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ  
 αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη·  
 τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·  
 “βέβληται κενεῶνα διαμπερές, οὐδὲ σ' οἶω  
 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.” 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·  
 “ἥμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' οἶω  
 πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα  
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.”

Ὡς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη 290  
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.  
 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρήs,  
 αἰχμῇ δ' ἐξελύθη παρὰ νείατον ἀνθρεῶνα·  
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ  
 αἰόλα παμφανόοντα, παρέτρεσαν δέ οἱ ἵπποι 295  
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,  
 δείσας μὴ πῶς οἱ ἐρυσάατο νεκρὸν Ἀχαιοί.  
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθώς,  
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' εἴσῃν, 300  
 τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι,  
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ  
 Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,  
 οἶοι νῦν βροτοί εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.  
 τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς 305  
 ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·  
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·  
 ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος· αὐτὰρ ὃ γ' ἥρως  
 ἔστη γυνῆς ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ  
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καὶ νῦν κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,  
 εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,

μήτηρ, ἥ μιν ὑπ' Ἀγχίση τέκε βουκολέοντι·  
 ἀμφὶ δ' ἐὼν φίλον υἷον ἐχεύατο πήχχεε λευκῶ,  
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315  
 ἔρκος ἔμην βελέων, μή τις Δαναῶν ταχυπώλων  
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἡ μὲν ἐὼν φίλον υἷον ὑπεξέφερεν πολέμοιο·  
 οὐδ' υἱὸς Καπαυῆος ἐλήθετο συνθεσιάων  
 τάων ἅς ἐπέτελλε βοῇν ἀγαθὸς Διομήδης, 320  
 ἀλλ' ὃ γε τοὺς μὲν ἐοὺς ἡρύκακε μώνυχας ἵππους  
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,  
 Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους  
 ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιοῦς.

δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325  
 τῖεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδῃ,  
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν· αὐτὰρ ὃ γ' ἥρως  
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,  
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερῶνυχας ἵππους  
 ἐμμεμάως· ὁ δὲ Κύπριν ἐπώχετο νηλεΐ χαλκῷ, 330  
 γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεάων  
 τάων αἵ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,  
 οὔτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννώ.

ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων, 335  
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς

ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέϊ δουρὶ  
 ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν  
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,  
 πρυμνὸν ὕπερ θέναρος· ῥέε δ' ἄμβροτον αἷμα θεοῖο,  
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340

οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,  
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.  
 ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷον·  
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων



κνανεῇ νεφέλῃ, μή τις Δαναῶν ταχυπώλων 345  
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·  
τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης·  
“εἴκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·  
ἦ οὐχ ἄλλis ὅττι γυναικας ἀνάλκιδας ἡπεροπεύεις,  
εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἦ τέ σ' οἴω 350  
ρίγῃσιν πόλεμόν γε καὶ εἴ χ' ἐτέρωθι πύθῃαι.”

“Ὡς ἔφαθ', ἡ δ' ἀλόουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς·  
τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνέμος ἔξαγ' ὁμίλου  
ἀχθομένην ὁδύνησι, μελαίνετο δὲ χρόα καλόν.  
εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα 355  
ἤμενον· ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ·  
ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο  
πολλὰ λισσομένη χρυσάμπυκας ἦτεεν ἵππους·  
“φίλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,  
ὄφρ' ἐς Ὀλυμπον ἴκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360  
λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,  
Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

“Ὡς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·  
ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ,  
παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσί, 365  
μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.  
αἰψα δ' ἔπειθ' ἴκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·  
ἐνθ' ἵππους ἔστησε ποδὴνέμος ὠκέα Ἴρις  
λύσας· ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἴδαρ·  
ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, 370  
μητρὸς ἐῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,  
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·  
“τίς νῦ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων  
μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;”

Τὴν δ' ἡμεῖβετ' ἔπειτα φιλομμειδίης Ἀφροδίτῃ 375  
“οὔτά με Τυδεὸς υἱός, ὑπέρθυμος Διομήδης,

οὔνεκ' ἐγὼ φίλον υἷὸν ὑπεξέφερον πολέμοιο,  
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.  
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,  
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

Τὴν δ' ἡμέμβετ' ἔπειτα Διώνη, δῖα θεάων·  
 “ τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·  
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες  
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.  
 τλή μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385  
 παῖδες Ἀλῶος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·  
 χαλκῆν δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας·  
 καὶ νῦ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,  
 εἰ μὴ μητρυνή, περικαλλῆς Ἡερίβοια,  
 Ἑρμέα ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα 390  
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.  
 τλή δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος  
 δεξιτερὸν κατὰ μαζὸν οἷστῳ τριγλώχινι  
 βεβλήκει· τότε καὶ μιν ἀνῆκεστον λάβεν ἄλγος.  
 τλή δ' Αἴδης ἐν τοῖσι πελώριος ὠκὺν οἷστόν, 395  
 εὐτέ μιν ωὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,  
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν·  
 αὐτὰρ ὃ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον  
 κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ οἷστὸς  
 ὦμῳ ἐνὶ στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων  
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.  
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθεται αἷσυλα ρέζων,  
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.  
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405  
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,  
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,  
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.

τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι, 410

φραζέσθω μή τίς οἱ ἀμείνων σείο μάχηται,

μῆ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,

ἐξ ὕπνου γοώωσα φίλους οἰκῆας ἐγείρη,

κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,

ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο." 415

Ἡ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν

ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.

αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη

κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.

τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420

“ Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω ;

ἦ μάλα δή τινα Κύπρις Ἀχαιϊάδων ἀνιείσα

Τρῳσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,

τῶν τινὰ καρρέζουσα Ἀχαιϊάδων ἐϋπέπλων

πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν." 425

Ὡς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,

καὶ ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·

“ οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆϊα ἔργα,

ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,

ταῦτα δ' Ἀρηϊ θεῶ καὶ Ἀθήνῃ πάντα μελήσει." 430

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

Αἰνεία δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

γινώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·

ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἔετο δ' αἰεὶ

Αἰνείαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,

τρὶς δέ οἱ ἐστνυφέλιξε φαινήν Ἀσπίδ' Ἀπόλλων·

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,

δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

“ φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440

ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον  
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."

ἌΩς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,  
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνεΐαν δ' ἀπάτερθεν ὀμίλου θῆκεν Ἀπόλλων 445

Περγάμφ' εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα

ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·

αὐτὰρ ὁ εἶδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων

αὐτῷ τ' Αἰνεΐᾳ ἴκελον καὶ τεύχεσι τοῖον, 450

ἀμφὶ δ' ἄρ' εἰδὼλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

ἀσπίδας εὐκύκλους λαισήϊά τε πετερόεντα.

δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·

“Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα, 455

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,

Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;

Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος."

ἌΩς εἰπὼν αὐτὸς μὲν ἐφέξετο Περγάμφ' ἄκρῃ, 460

Τρῳᾶς δὲ στίχας οὐλος Ἄρης ὥτρυνε μετελθών,

εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν·

νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

“ὦ νιεῖς Πριάμοιο, διοτρεφέος βασιλῆος,

ἐς τί ἔτι κτείνεσθαι ἔασετε λαὸν Ἀχαιοῖς ; 465

ἦ εἰς ὃ κεν ἀμφὶ πύλης εὐποιήτησι μάχωνται ;

κεῖται ἀνὴρ ὃν τ' ἴσον ἐτίομεν Ἔκτορι δῖῳ,

Αἰνεΐας, υἱὸς μεγαλήτορος Ἀγχίσαιο·

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον."

ἌΩς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἑκάστων. 470

ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἔκτορα δῖον·

“Ἔκτορ, πῇ δὴ τοι μένος οἴχεται ὃ πρὶν ἔχεσκες ;



φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων  
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.  
 τῶν νῦν οὐ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475  
 ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·  
 ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἔνειμεν.  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔὼν μάλα τηλόθεν ἤκω·  
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινήμεντι,  
 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480  
 καὶ δὲ κτήματα πολλὰ, τὰ τ' ἔλδεται ὅς κ' ἐπιδευής.  
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς  
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον  
 οἶόν κ' ἦε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·  
 τῦνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485  
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι.  
 μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,  
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γέννησθε·  
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.  
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490  
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων  
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."

Ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος·  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντῃ, 495  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·  
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.  
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας  
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500  
 κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας,  
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότ' Ἀχαιοὶ  
 λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν  
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,

ἀψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες. 505  
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα  
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,  
 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμὰς  
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει  
 Τρωσὶν θυμὸν ἐγείραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην 510  
 οἰχομένην· ἣ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.  
 αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο  
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.  
 Αἰνεΐας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,  
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα 515  
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι.  
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν  
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.

Τοὺς δ' Αἶαντε δῶν καὶ Ὀδυσσεὺς καὶ Διομήδης  
 ὥτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520  
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,  
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἃς τε Κρονίων  
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν  
 ἀτρέμας, ὃφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων  
 ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιάοντα 525  
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·  
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.  
 Ἄτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα πολλὰ κελεύων·  
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,  
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας· 530  
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·  
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”

Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἀνδρα,  
 Αἰνεΐω ἔταρον μεγαθύμου, Δηϊκόωντα  
 Περγασίδην, ὃν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535  
 τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·  
 ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,  
 νειαίρη δ' ἐν γαστρὶ διὰ ζωστήηρος ἔλασσε·  
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Ἔνθ' αὖτ' Αἰνεΐας Δαναῶν ἔλεν ἄνδρας ἀρίστους,  
 νῖε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,  
 τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένην ἐνὶ Φηρῇ,  
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο  
 Ἀλφειοῦ, ὅς τ' εὐρὺν ῥέει Πυλίων διὰ γαίης, 545  
 ὅς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεςσιν ἄνακτα·  
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,  
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,  
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.  
 τὼ μὲν ἄρ' ἠβήσαντε μελαινῶν ἐπὶ νηῶν 550  
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,  
 τιμὴν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,  
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.  
 οἷω τῷ γε λέοντε δύω ὄρεος κορυφῇσιν  
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555  
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα  
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτῶν  
 ἀνδρῶν ἐν παλάμησι κατέκταθεν ὀξείῃ χαλκῷ·  
 τοίω τὼ χεῖρεςσιν ὑπ' Αἰνεΐαιο δαμέντε  
 καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσι. 560

Τὼ δὲ πεσόντ' ἐλήησεν ἀρηΐφιλος Μενέλαος,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,  
 σείων ἐγχεῖν· τοῦ δ' ὤτρυνεν μένος Ἄρης,  
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνεΐαιο δαμείη.  
 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος νιός, 565  
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,  
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.  
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα

ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·  
 Ἀντίλοχος δὲ μάλ' ἄγχι παράστατο ποιμένι λαῶν. 570  
 Αἰνεΐας δ' οὐ μείνε, θεός περ ἔων πολεμιστῆς,  
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.  
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,  
 τὼ μὲν ἄρα δειλὴν βαλέτην ἐν χερσὶν ἐταίρων,  
 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην. 575

Ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηϊ,  
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστῶν.  
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος  
 ἔσταότ' ἔγχεϊ νύξε κατὰ κληΐδα τυχήσας·  
 Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα, 580  
 ἔσθλὸν Ἀτυμνιάδην—ὁ δ' ὑπέστρεφε μώνυχας ἵππους—  
 χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν  
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.  
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·  
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585  
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὤμους.  
 δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—  
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίησι·  
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς  
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591  
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι· Ἐννώ,  
 ἣ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,  
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,  
 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπισθε.

Τὸν δὲ ἰδὼν ῥίγησε βοῇν ἀγαθὸς Διομήδης· 596  
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,  
 στήνῃ ἐπ' ὠκυρόφῳ ποταμῷ ἄλαδε προρέοντι,  
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,  
 ὥς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ· 600



“ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἐκτορα δῖον  
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·  
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·  
 καὶ νῦν οἱ πάρα κεῖνος Ἄρης, βροτῷ ἀνδρὶ ἑοικώς.  
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω  
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι μάχεσθαι.”

605

ἌΩς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.  
 ἔνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,  
 εἷν ἐνὶ δῖφρῳ ἑόντε, Μενέσθην Ἀγχίαλόν τε.  
 τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·  
 στῇ δὲ μάλ' ἐγγυὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλεν Ἀμφιοῦν, Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῷ  
 ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἔ μοῖρα  
 ἦγ' ἐπικουρήσουντα μετὰ Πρίαμόν τε καὶ νῆας.  
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,  
 νειαιρῇ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,  
 δούπησεν δὲ πεσών· ὁ δ' ἐπέδραμε φαίδιμος Αἴας  
 τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν  
 ὀξέα παμφανώοντα· σάκος δ' ἀνεδέξατο πολλά.  
 αὐτὰρ ὁ λαὸς προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος  
 ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ  
 ὤμουιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.  
 δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,  
 οἳ πολλοὶ τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,  
 οἳ ἔ μέγαν περ ἑόντα καὶ Ἰφθιμον καὶ ἀγανδὸν  
 ᾤσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.

610

615

520

525

ἌΩς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·  
 Τληπόλεμον δ' Ἡρακλείδην ἦϋν τε μέγαν τε,  
 ᾤρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,  
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

630

“Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη  
 πτώσσειν ἐνθαδ’ ἐόντι μάχης ἀδαήμονι φωτί ;  
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635  
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν  
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,  
 ἀλλ’ οἷόν τινά φασι βίην Ἑρακληεῖν  
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα·  
 ὅς ποτε δεῦρ’ ἐλθὼν ἔνεχ’ ἵππων Λαομέδοντος 640  
 ἐξ οὔης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν  
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ’ ἀγυιάς·  
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.  
 οὐδέ τί σε Τρώεσσιν ὀτομαι ἄλκαρ ἔσσεσθαι  
 ἐλθόντ’ ἐκ Λυκίης, οὐδ’ εἰ μάλα καρτερός ἐσσι, 645  
 ἀλλ’ ὑπ’ ἐμοὶ δμηθέντα πύλας Ἀῖδαο περήσειν.”

Τὸν δ’ αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἤῤ῍δα·  
 “Τληπόλεμ’, ἧ τοι κεῖνος ἀπώλεσεν Ἴλιον ἱρὴν  
 ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,  
 ὅς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650  
 οὐδ’ ἀπέδωχ’ ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε.  
 σοὶ δ’ ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν  
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ’ ὑπὸ δουρὶ δαμέντα  
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ’ Ἀῖδι κλυτοπόλῳ.”

Ὡς φάτο Σαρπηδὼν, ὃ δ’ ἀνέσχετο μείλινον ἔγχος 655  
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ  
 ἐκ χειρῶν ἥϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον  
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ’ ἀλεγεινῇ·  
 τὸν δὲ κατ’ ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.  
 Τληπόλεμος δ’ ἄρα μηρὸν ἀριστερὸν ἔγχρῃ μακρῶ 660  
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,  
 ὁστέῳ ἐγχριμφθεῖσα, πατὴρ δ’ ἔτι λοιγὸν ἄμυνεν.

Οἱ μὲν ἄρ’ ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι  
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν

ἐλκόμενον· τὸ μὲν οὖν τις ἐπεφράσατ' οὐδ' ἐνόησε, 665  
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίῃ,  
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ  
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς  
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ· 670  
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἦ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,  
 ἦ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.

οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν  
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ· 675

τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.  
 ἐνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε  
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.  
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,  
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ· 680

βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθιοπι χαλκῷ,  
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι  
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπε·  
 “Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης  
 κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 685  
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε  
 νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαῖαν  
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”

Ὡς φάτο, τὸν δ' οὖν τι προσέφη κορυθαίολος Ἔκτωρ,  
 ἀλλὰ παρήϊξεν, λεληθμένος ὅφρα τάχιστα 690  
 ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι  
 εἶσαν ὑπ' αἰγιοόχοιο Διὸς περικαλλεῖ φηγῷ·  
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὤσε θύραζε  
 ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος· 695  
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὔτις δ' ἐμπνύνθη, περὶ δὲ πνοιῇ Βορέας  
ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.

Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἑκτορι χαλκοκορυστῇ  
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν  
οὔτε ποτ' ἀντεφέρουντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω  
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.

700

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν  
Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἀρης;  
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,  
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,  
Οἶνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰολομήτρην,  
ὅς ῥ' ἐν Ὑλῃ ναίεσκε μέγα πλούτοιο μεμηλώς,  
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι  
ναῖον Βοιωτοὶ μάλα πλοῦνα δῆμον ἔχοντες.

705

710

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη  
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,  
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
“ὦ πόποι, αἰγινόχοιο Διὸς τέκος, Ἀτρυτώνη,  
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,  
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
εἰ οὔτω μαίνεσθαι ἐάσομεν οὐλον Ἀρηα.  
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

715

ᾧς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.  
ἣ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους  
Ἥρῃ, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·  
Ἥβῃ δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,  
χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.  
τῶν ἣ τοι χρυσέῃ ἵτις ἀφθιτος, αὐτὰρ ὕπερθε  
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·  
πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν·  
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν  
ἐντέταται, δοιαὶ δὲ περιδρομοὶ ἀντυγές εἰσι.

720

725



τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ  
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα  
 καλ' ἔβαλε χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη  
 ἵππους ὠκύποδας, μεμανῖ' ἔριδος καὶ αὐτῆς. 730

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,  
 πέπλον μὲν κατέχευεν ἑαυτὸν πατρὸς ἐπ' οὔδει,  
 ποικίλον, οὗ ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735  
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο

τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.  
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν  
 δεινὴν, ἣν περὶ μὲν πάντῃ φόβος ἐστεφάνωται,  
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δ' Ἰωκὴ, 740  
 ἐν δέ τε Γοργεῖη κεφαλῇ δεινοῖο πελώρου,

δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.  
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρου  
 χρυσεῖην, ἑκατὸν πολίων πυρλέεσσ' ἀραρυῖαν·  
 ἐς δ' ὄχεα φλόγεα ποσὶ βήσето, λάζετο δ' ἔγχος 745  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν  
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὠραι,  
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε, 750  
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἡδ' ἐπιθεῖναι.

τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους·  
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.  
 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755

Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·  
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρη τάδε καρτερὰ ἔργα,  
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι  
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760

ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα ;  
 Ζεῦ πάτερ, ἧ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα  
 λυγρῶς πεπληγυῖα μάχης ἔξ ἀποδῶμαι ;”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 “ ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765  
 ἧ ἑ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.”

ἌΩς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,  
 μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην  
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.  
 ὅσσον δ' ἥροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770  
 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,  
 τόσσον ἐπιθρῶσκουσι θεῶν ὑψηχέες ἵπποι.  
 ἀλλ' ὅτε δὴ Τροίην Ἴξον ποταμῷ τε ῥέοντε,  
 ἦχι ροὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,  
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775  
 λύσας' ἔξ ὀχέων, περὶ δ' ἥερα πουλὺν ἔχευε·  
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν Ἰθμαθ' ὁμοῖαι,  
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι·  
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι πλείστοι καὶ ἄριστοι 780  
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο  
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν  
 ἧ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,  
 ἔνθα στᾶσ' ἥϊσε θεὰ λευκώλενος Ἥρη,  
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785  
 ὃς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα·  
 “ αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοῖ·  
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,  
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων  
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790  
 νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”

ἌΩς εἰποῦσ' ὥτρυνε μένος καὶ θυμὸν ἐκάστων.

Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·  
 εὔρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν  
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφ. 795  
 ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος  
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,  
 ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἶμ' ἀπομόργνυ.  
 ἱππεῖον δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·

“ἦ ὀλίγον οἱ παῖδα ἑοικότα γείνατο Τυδεύς. 800

Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητῆς·  
 καί ρ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον  
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἦλυθε νόσφιν Ἀχαιῶν  
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·  
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805  
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,  
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα  
 [ρῆϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].  
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,  
 καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810  
 ἀλλὰ σευ ἦ κάματος πολυᾷξ γυῖα δέδυκεν,  
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἐπειτα  
 Τυδέος ἔκγονός ἐσσι daίφρονος Οἰνεΐδαο.”

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·  
 “γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο· 815

τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.  
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,  
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.  
 οὐ μ' εἰς μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι  
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820  
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.  
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους  
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·  
 γιγνώσκω γὰρ Ἀρηα μάχην ἀνὰ κοιρανέοντα.”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825  
 “Τυδεΐδῃ Διομήδῃ, ἐμῷ κεχαρισμένε θυμῷ,  
 μήτε σύ γ' Ἄρῃα τό γε δείδιθι μήτε τιν' ἄλλον  
 ἀθανάτων· τοίῃ τοι ἐγὼν ἐπιτάρροθός εἰμι·  
 ἀλλ' ἄγ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους,  
 τύψον δὲ σχεδὶν μηδ' ἄζωο θοῦρον Ἄρῃα, 830  
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,  
 ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ ἵστευτ' ἀγορεύων  
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,  
 νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται.”

Ἦς φαμένη Σθένηλον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835  
 χειρὶ πάλιν ἐρύσασ', ὃ δ' ἄρ' ἐμμαπέως ἀπόρουσεν·  
 ἦ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον  
 ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων  
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.  
 λάξετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840  
 αὐτίκ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους.  
 ἦ τοι ὃ μὲν Περίφαντα πελώριον ἐξενάριζεν,  
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·  
 τὸν μὲν Ἀρῆς ἐνάριζε μισαιφόνος· αὐτὰρ Ἀθήνη  
 δῦν' Αἰῖδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρῆς. 845

Ἦς δὲ ἴδε βροτολογὸς Ἀρῆς Διομήδεα δῖον,  
 ἦ τοι ὃ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε  
 κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,  
 αὐτὰρ ὃ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850  
 πρόσθεν Ἀρῆς ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων  
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·  
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη  
 ὥσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.  
 δεύτερος αὖθ' ὠρμάτο βοῇν ἀγαθὸς Διομήδης 855  
 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη



νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρην·  
 τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροά καλὸν ἔδαψεν,  
 ἐκ δὲ δόρυ σπάσεν αὐτίς· ὁ δ' ἔβραχε χάλκεος Ἄρης,  
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860  
 ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἄρης.  
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε  
 δείσαντας· τόσον ἔβραχ' Ἄρης ἅτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀῆρ  
 καύματος ἔξ ἀνέμοιο δυσαέος ὀρνυμένιοι, 865  
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης  
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.  
 καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,  
 παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,  
 δείξεν δ' ἄμβροτον αἶμα καταρρέον ἔξ ὠτειλῆς, 870  
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·  
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ ὀρώων τάδε καρτερὰ ἔργα·  
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν  
 ἀλλήλων ἰότητι, χάριν ἀνδρεσσι φέροντες.  
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875  
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμνηλεν.  
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἐν Ὀλύμπῳ,  
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·  
 ταύτην δ' οὔτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,  
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀΐδηλον· 880  
 ἣ νῦν Τυδέος νιόν, ὑπερφίαλον Διομήδεα,  
 μαργαίνειν ἀνέκεν ἐπ' ἀθανάτοισι θεοῖσι.  
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·  
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885  
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,  
 ἢ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῇσι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.  
 ἔχθιστος δέ μοί ἐσσι θεῶν οἳ Ὀλυμπον ἔχουσιν· 890  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπεικτόν,  
 Ἕρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ’ ἐπέεσσι·  
 τῷ σ’ οἷω κείνης τάδε πάσχειν ἐννεσίησιν.  
 ἀλλ’ οὐ μάν σ’ ἔτι δηρὸν ἀνέξομαι ἄλγε’ ἔχοντα· 895  
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ·  
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ’ αἰδήλος,  
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων.”

Ὡς φάτο, καὶ Παιήον’ ἀνώγειν ἰήσασθαι·  
 τῷ δ’ ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσων 900  
 ἠκέσατ’· οὐ μὲν γάρ τι καταθνητός γ’ ἐτέτυκτο.  
 ὥς δ’ ὅτ’ ὁπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν  
 ὑγρὸν ἐόν, μάλα δ’ ᾧκα περιτρέφεται κυκώωντι,  
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.  
 τὸν δ’ Ἕβη λοῦσεν, χαρίεντα δὲ εἴματα ἔσσε· 905  
 παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδεϊ γαίῳν.

Αἱ δ’ αὖτις πρὸς δῶμα Διος μέγαλοιο νέοντο,  
 Ἕρη τ’ Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη,  
 παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιῶων.

## ΙΛΙΑΔΟΣ Ζ.

Ἔκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·  
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,  
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,  
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5  
Τρώων ῥήξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,  
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρηήκεσσι τέτυκτο,  
νιδὼν Ἐϋσσώρον, Ἀκάμαντ' ἧῦν τε μέγαν τε.  
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10  
αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοῇν ἀγαθὸς Διομήδης  
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ  
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·  
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων. 15  
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον  
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,  
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἵππων  
ἔσκεν ὑψηνίохος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20  
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη  
νηῖς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳνι.  
Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος

πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·  
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25  
 ἥ δ' ὑποकुσαμένη διδυμάουε γείνατο παῖδε.  
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα  
 Μηκιστηϊάδης καὶ ἀπ' ὧμων τεύχε' ἐσύλα.

Ἀστυάalon δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·  
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30  
 ἔγχρ' χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.  
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ  
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 ναῖε δὲ Σατυριόεντος ἑϋρρεΐταιο παρ' ὄχθας  
 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35  
 φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος  
 ζῶν ἐλ'. Ἰππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,  
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα  
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40  
 πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,  
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη  
 πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· παρ δέ οἱ ἔσθη  
 Ἀτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.  
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων 45  
 “ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἅποινα·  
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείμεναι,  
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
 τῶν κέν τοι χαρίσασαιτο πατὴρ ἀπερείσι' ἅποινα,  
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσιν ἔπειθε·  
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων  
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤῤα·  
 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55



ἀνδρῶν ; ἥ σοὶ ἄριστα πεποίηται κατὰ οἶκον  
 πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον  
 χεῖράς θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ  
 κούρου ἔοντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες  
 Ἴλιον ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

ᾧΩς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,  
 αἵσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ  
 ἥρῳ Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων  
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ  
 λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας·  
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,  
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε  
 μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,  
 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70  
 νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

ᾧΩς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.  
 ἔνθα κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν  
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,  
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἔκτορι εἶπε παραστὰς 75  
 Πριαμίδης Ἐλενος, οἴωνοπόλων ὄχ' ἄριστος·  
 “Αἰνεία τε καὶ Ἔκτορ, ἐπεὶ πόνος ὕμμι μάλιστα  
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι  
 πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,  
 στήτ' αὐτοῦ, καὶ λαὸν ἐρνκάκετε πρὸ πυλᾶων 80  
 πάντῃ ἐποιοχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν  
 φεύγοντας πεσέειν, δηΐοισι δὲ χάρμα γενέσθαι.  
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,  
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,  
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει 85  
 Ἔκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα  
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιὰς

νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,  
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,  
 πέπλον, ὅς οἱ δοκέει χαριέστατος ἢ δὲ μέγιστος 90  
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺν φίλτατος αὐτῇ,  
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ  
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95  
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἴλιον ἱρῆς,  
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο,  
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.  
 οὐδ' Ἀχιλῆά ποθ' ὦδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,  
 ὃν περ φασὶ θεῶς ἐξ ἔμμεναι· ἀλλ' ὅδε λίην 100  
 μαίνεται, οὐδέ τίς οἱ δύνатаι μένος ἰσοφαρίζειν."

ἄΩς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθῃσεν.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ,  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν. 105  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·  
 Ἀργεῖοι δ' ὑπεχώρησαν, λήξαν δὲ φόνοιο,  
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος  
 Τρωσὶν ἀλεξήσουντα κατελθέμεν, ὥς ἐλέλιχθεν.  
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας· 110  
 'Τρώες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,  
 ὄφρ' ἂν ἐγὼ βῆω προτὶ Ἴλιον, ἢ δὲ γέρουσιν  
 εἵπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισι  
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας." 115

ἄΩς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·  
 ἀμφὶ δέ μιν σφνρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν,  
 ἄντυξ ἥ πυμάτῃ θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἰππολόχοιο παῖς καὶ Τυδέος υἱὸς

ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·  
 “τίς δὲ σὺ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;  
 οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ  
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺν προβέβηκας ἀπάντων 125  
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας·  
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώωσιν.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,  
 οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.  
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130  
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·  
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας  
 σεῦε κατ' ἡγάθεον Νυσῆϊον· αἱ δ' ἅμα πᾶσαι  
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου  
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135  
 δύσεθ' ἀλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ  
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή·  
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,  
 καί μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν  
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν· 140  
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.  
 εἰ δέ τις ἐσσι βροτῶν, οἷ ἀρούρης καρπὸν ἔδουσιν,  
 ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἴκηαι.”

Τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός·  
 “Τυδεΐδῃ μεγάθυμῃ, τίη γενεῇν ἐρεείνεις; 145  
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.  
 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη  
 τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρῃ·  
 ὥς ἀνδρῶν γενεή ἢ μὲν φύει ἢ δ' ἀπολήγει.  
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὔ εἰδῇς 150  
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·

ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος ἵπποβότοιο,  
 ἔνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ' ἀνδρῶν,  
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἷόν,  
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155  
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν  
 ὥπασαν· αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,  
 ὅς ρ' ἐκ δήμου ἔλασσειν, ἐπεὶ πολὺν φέρτερος ἦεν,  
 Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.  
 τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δι' Ἄντεια, 160  
 κρυπταδὶ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔ τι  
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.  
 ἣ δὲ ψευσαμένη Προίτον βασιλῆα προσηύδα·  
 'τεθναίης, ὦ Προίτ', ἣ κάκτανε Βελλεροφόντην,  
 ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἐθελοῦσῃ.' 165  
 ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσε·  
 κτείνειν μὲν ρ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,  
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,  
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,  
 δεῖξαι δ' ἡνώγειν ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170  
 αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.  
 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ρέοντα,  
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης·  
 ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσε.  
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ρόδοδάκτυλος Ἡώς, 175  
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ιδέσθαι,  
 ὅττι ρά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.  
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,  
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε  
 πεφνέμεν· ἣ δ' ἄρ' ἔην θείον γένος, οὐδ' ἀνθρώπων, 180  
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,  
 δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο,  
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·



δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·  
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185  
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.  
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·  
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους  
 εἶσε λόχον· τοὶ δ' οὗ τι πάλιν οἰκόνδε νέοντο·  
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190  
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,  
 δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·  
 καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,  
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195  
 ἡ δ' ἔτεκε τρία τέκνα δαΐφροني Βελλεροφόντη,  
 Ἵσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.  
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεύς,  
 ἡ δ' ἔτεκε ἄντίθεον Σαρπηδόνα χαλκοκορυστήν.  
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200  
 ἡ τοι ὁ καπ πεδίον τὸ Ἀλγῆιον οἶος ἀλάτο,  
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,  
 Ἵσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο  
 μαρνᾶμενον Σολύμοισι κατέκτανε κυδαλίμοισι,  
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205  
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·  
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,  
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,  
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ  
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210  
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.”  
 Ὡς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης·  
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·  
 “ἦ ῥά νύ μοι ξείνος πατρῷός ἐσσι παλαιός· 215

Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην  
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·  
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·  
 Οἰνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,  
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220  
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἑμοῖσι.  
 Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα  
 κάλλιψ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.  
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω  
 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225  
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·  
 πολλοὶ μὲν γὰρ ἔμοι Τρῶες κλειτοὶ τ' ἐπίκουροι,  
 κτείνειν ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχέω,  
 πολλοὶ δ' αὖ σοι Ἀχαιοὶ ἐναιρέμεν ὅν κε δύνῃαι.  
 τεύχεα δ' ἀλλήλοισ ἐπαμείψομεν, ὄφρα καὶ οἶδε 230  
 γνῶσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι."

Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἰξάντε,  
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο·  
 ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,  
 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε 235  
 χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,  
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατραι  
 εἰρόμεναι παῖδας τε κασιγνήτους τε ἔτας τε  
 καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει 240  
 πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,  
 ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ  
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι·  
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς

δώδεκ' ἔσαν τέγροι θάλαμοι ξεστοῖο λίθοιο,  
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ  
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250  
 ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ  
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·  
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 “τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ;  
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255  
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν  
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχέιν.  
 ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,  
 ὥς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι  
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεται, αἶ κε πῆισθα. 260  
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,  
 ὥς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησι.”

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ·  
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,  
 μή μ' ἀπογυνώσης, μένεος δ' ἀλκῆς τε λάθωμαι· 265  
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον  
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίῳ  
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης  
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270  
 πέπλον δ', ὅς τις τοι χαριέστατος ἠδὲ μέγιστος  
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺν φίλτατος αὐτῇ,  
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠὔκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ  
 ἦνις ἠκέστας ἱερεισέμεν, αἶ κ' ἐλεήσῃ 275  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα,  
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,  
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280  
 αἶ κ' ἐθέλῃς εἰπόντος ἀκούμεν· ὥς κέ οἱ αὖθι  
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα  
 Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.  
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀἶδος εἴσω,  
 φαίην κε φρέν' ἀτέρπου διζύος ἐκλελαθέσθαι.” 285

ἌΩς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι  
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.  
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,  
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν  
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290  
 ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,  
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν·  
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,  
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,  
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεΐατος ἄλλων. 295  
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἰ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,  
 τῇσι θύρας ᾧξε Θεανῶ καλλιπάρῃος,  
 Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·  
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300  
 αἰ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·  
 ἠ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος  
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠῦκόμοιο,  
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μέγαλοιο·  
 “ πότνι' Ἀθηναίη, ῥυσίπτολι, δῖα θεάων, 305  
 ᾗξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν  
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,  
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ  
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης  
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310

ἌΩς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.



ὥς αἱ μὲν ῥ' εὖχοντο Διὸς κούρη μέγαλοιο,  
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει  
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι  
 ἦσαν ἐνὶ Τροίῃ ἐριβόλακι τέκτονες ἄνδρες, 315  
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν  
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρη.  
 ἔνθ' Ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ  
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς  
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320  
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,  
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·  
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν  
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.  
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι· 325  
 “δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.  
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος  
 μαρνάμενοι· σέο δ' εἵνεκ' αὕτῃ τε πτόλεμός τε  
 ἄστυ τόδ' ἀμφιδέδωκε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,  
 ὃν τινά πον μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330  
 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
 “Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,  
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μεν ἄκουσον·  
 οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335  
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.  
 νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν  
 ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ᾧδε καὶ αὐτῷ  
 λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.  
 ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω· 340  
 ἢ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' οἶω.”

Ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ·  
 τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισι·

“δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυόεσσης,  
 ὥς μ’ ὄφελ’ ἡματι τῷ ὅτε με πρῶτον τέκε μήτηρ 345  
 οἴχεσθαι προφέρουσα κακὴν ἀνέμοιο θύελλα  
 εἰς ὅρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,  
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.  
 αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήραντο,  
 ἀνδρὸς ἔπειτ’ ὦφελλον ἀμείνονος εἶναι ἄκοιτις, 350  
 ὃς ἤδη νέμεσίν τε καὶ αἵσχρα πόλλ’ ἀνθρώπων.  
 τούτῳ δ’ οὔτ’ ἄρ νῦν φρένες ἔμπεδοι οὔτ’ ἄρ’ ὀπίσσω  
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.  
 ἀλλ’ ἄγε νῦν εἴσελθε καὶ ἔξεο τῷδ’ ἐπὶ δίφρῳ,  
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355  
 εἵνεκ’ ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ αἴτης,  
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω  
 ἀνθρώποισι πελώμεθ’ ἀοίδιμοι ἐσσομένοισι.”

Τὴν δ’ ἡμείβετ’ ἔπειτα μέγας κορυθαίολος Ἑκτωρ·  
 “μή με κάθιζ’, Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις· 360  
 ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ’ ἐπαμύνω  
 Τρώεσσ’, οἳ μέγ’ ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.  
 ἀλλὰ σύ γ’ ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,  
 ὥς κεν ἔμ’ ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.  
 καὶ γὰρ ἐγὼν οἰκόνδ’ ἐσελεύσομαι, ὄφρα ἴδωμαι 365  
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.  
 οὐ γάρ τ’ οἶδ’ εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὖτις,  
 ἢ ἤδη μ’ ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.”

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ·  
 αἶψα δ’ ἔπειθ’ ἵκανε δόμους εὖ ναιετάοντας, 370  
 οὐδ’ εὖρ’ Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,  
 ἀλλ’ ἢ γε ξύν παιδὶ καὶ ἀμφιπόλῳ ἐϋπέπλῳ  
 πύργῳ ἐφειστήκει γοόωσά τε μυρομένη τε.  
 Ἑκτωρ δ’ ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,  
 ἔστη ἐπ’ οὐδὸν ἰών, μετὰ δὲ δμωῇσιν ἔειπεν· 375

“εἰ δ’ ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·  
 πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;  
 ἥε πῃ ἐς γαλόων ἢ εἰνατέρων ἐϋπέπλων,  
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται; 380

Τὸν δ’ αὖτ’ ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν·  
 “Ἔκτορ, ἐπεὶ μάλ’ ἄνωγας ἀληθέα μυθήσασθαι,  
 οὔτε πῃ ἐς γαλόων οὔτ’ εἰνατέρων ἐϋπέπλων  
 οὔτ’ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται, 385  
 ἀλλ’ ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ’ ἄκουσε  
 τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.  
 ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,  
 μαινομένη ἑκκυῖα· φέρει δ’ ἅμα παῖδα τιθήνη.”

Ἡ ῥα γυνὴ ταμίῃ, ὃ δ’ ἀπέσσυτο δώματος Ἔκτωρ 390  
 τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ’ ἀγνιάς.  
 εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστν  
 Σκαιάς, τῇ ἄρ’ ἔμελλε διεξίμεναι πεδίοιινδε,  
 ἔνθ’ ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα  
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395  
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὕληέσση,  
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ’ ἀνδρεσσιν ἀνάσσων  
 τοῦ περ δὴ θυγάτηρ ἔχεθ’ Ἔκτορι χαλκοκορυστῇ.  
 ἢ οἱ ἔπειτ’ ἦντησ’, ἅμα δ’ ἀμφίπολος κίεν αὐτῇ  
 παῖδ’ ἐπὶ κόλπῳ ἔχουσ’ ἀταλάφρονα, νῆπιον αὐτῶς, 400  
 Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,  
 τόν ῥ’ Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
 Ἀστυάνακτ’· οἷος γὰρ ἐρύετο Ἴλιον Ἔκτωρ.  
 ἡ τοι ὃ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·  
 Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405  
 ἔν τ’ ἄρα οἱ φῦ χειρὶ ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε·  
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ’ ἐλεαίρεις

παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη  
 σεῦ ἔσομαι· τάχα γάρ σε κατακτενέουσιν Ἀχαιοὶ  
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410  
 σεῦ ἀφαρματούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη  
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,  
 ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.  
 ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,  
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὖ ναιετώσαν, 415  
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,  
 οὐδέ μιν ἐξενάριξε, σεβάσματο γὰρ τό γε θυμῷ,  
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν  
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν  
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420  
 οἱ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,  
 οἱ μὲν πάντες ἰὼ κίον ἥματι Ἀἴδος εἴσω·  
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς  
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσι.  
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὕληέσση, 425  
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,  
 ἅψ' ὃ γε τὴν ἀπέλυσε λαβῶν ἀπερείσι' ἄποινα,  
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.  
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ  
 ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430  
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,  
 μὴ παῖδ' ὄρφανικὸν θήης χήρην τε γυναῖκα·  
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα  
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.  
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435  
 ἀμφ' Αἶαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα  
 ἦδ' ἀμφ' Ἀτρεΐδης καὶ Τυδεὸς ἄλκιμον υἱόν·  
 ἦ πόυ τίς σφιν ἐνισπε θεοπροπίων εὖ εἰδώς,  
 ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."



Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἴκτωρ· 440  
 “ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς  
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,  
 αἱ κε κακὸς ὧς νόσφιν ἀλυσκάζω πολέμοιο·  
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς  
 αἰεὶ καὶ πρότοισι μετὰ Τρώεσσι μάχεσθαι, 445  
 ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.  
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμῶν ὅτ' ἄν ποτ' ὀλῶλη Ἴλιος ἱρὴ  
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.  
 ἀλλ' οὗ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450  
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος  
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ  
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,  
 ὅσπον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων  
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμῶν ἀπούρας· 455  
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις.  
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης  
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικεῖσεται ἀνάγκη·  
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσας·  
 “Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460  
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.”  
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος  
 χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμῶν.  
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,  
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐκκηθμοῖο πυθέσθαι.” 465  
 Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἴκτωρ·  
 ἀψ δ' ὁ παῖς πρὸς κόλπον ἐϋζώνοιο τιθήνης  
 ἐκλίνθη ἰάχων, πατὸς φίλου ὅψιν ἀτυχεῖς,  
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἱππιοχαίτην,  
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470  
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ·

αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἴκτωρ,  
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·  
αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,  
εἶπεν ἐπενξάμενος Δίί τ' ἄλλοισιν τε θεοῖσι 475

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι  
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,  
ᾧδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἱφι ἀνάσσειν·  
καὶ ποτέ τις εἴποι ‘πατρός γ' ὅδε πολλὸν ἀμείνων  
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480  
κτείνας δῆϊον ἄνδρα, χαρείη δὲ φρένα μήτηρ.”

ᾧς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε  
παῖδ' ἐόν· ἣ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ  
δακρύνειν γελάσασα· πόσις δ' ἐλέησε νοήσας,  
χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 485  
“δαιμονίη, μή μοί τι λήην ἀκαχίξω θυμῷ·

οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἀἶδι προῖάψει·  
μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,  
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.  
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490  
ἱστόν τ' ἡλακάτην τε, καὶ ἄμφιπόλοισι κέλευε  
ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει  
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖ Ἰλίῳ ἐγγεγάασιν.”

ᾧς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἴκτωρ  
ἱππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495  
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.  
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐ ναιετάοντας  
Ἴκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς  
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.  
αἱ μὲν ἔτι ζῶον γόον Ἴκτορα ᾧ ἐνὶ οἴκῳ· 500  
οὐ γάρ μιν ἔτ' ἐφάντο ὑπότροπον ἐκ πολέμοιο  
ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὃ γ', ἐπεὶ κατέδν κλυτὰ τεύχεα, ποικίλα χαλκῷ,  
 σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 505  
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,  
 δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,  
 εἰώθως λούεσθαι ἐϋρρείος ποταμοῖο,  
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται  
 ὦμοις ἀΐσσονται· ὃ δ' ἀγλαΐῃφι πέποιθώς, 510  
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·  
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης  
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ ἐβεβήκει  
 καγχαλόνων, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα  
 Ἑκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515  
 στρέψεσθ' ἐκ χώρης ὅθι ἦ δάριζε γυναικί.  
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·  
 “ἦθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω  
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες;”

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἑκτωρ·  
 “δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη, 521  
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·  
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ  
 ἄχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἵσχε' ἀκούω  
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525  
 ἀλλ' ἴομεν· τὰ δ' ὅπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς  
 δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησι  
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,  
 ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς.”

## ΙΛΙΑΔΟΣ Η.

Ἑκτορος καὶ Αἴαντος μονομαχία. Νεκρῶν  
ἀναίρεσις.

Ὡς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἑκτωρ,  
τῷ δ' ἄμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ  
ἀμφοτέρωι μέμασαν πολεμίζειν ἡδὲ μάχεσθαι.  
ὥς δὲ θεὸς ναύτησιν ἐλδομένοισιν ἔδωκεν  
οὔρον, ἐπεὶ κε κάμωσιν ἐϋξέστης ἐλάτῃσι  
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,  
ὥς ἄρα τῷ Τρώεσσιν ἐλδομένοισι φανήτην.

Ἐνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηϊθόοιο ἀνακτος,  
Ἄρνη ναιετάοντα Μενέσθιον, ὃν κορυνήτης  
γείνατ' Ἀρηϊθόος καὶ Φυλομέδουσα βοῶπις·  
Ἑκτωρ δ' Ἡϊονῆα βάλ' ἔγχρ' ὀξυόεντι  
αὐχέν' ὑπὸ στεφάνῃς εὐχάλκον, λῦσε δὲ γυῖα.  
Γλαῦκος δ' Ἴππολόχοιο πάϊς, Λυκίων ἀγὸς ἀνδρῶν,  
Ἰφίνουον βάλε δουρὶ κατὰ κρατερὴν ὕσμινην  
Δεξιάδην, ἵππων ἐπιάλμενον ὠκείων,  
ῶμον· ὁ δ' ἐξ ἵππων χαμάδις πεσε, λύντο δὲ γυῖα.

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη  
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,  
βῆ ῥα κατ' Οὐλύμποιο καρήνων αἵξασα  
Ἴλιον εἰς ἱερήν· τῇ δ' ἀντίος ὤρνυτ' Ἀπόλλων  
Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην·  
ἀλλήλοισι δὲ τῷ γε συναντέσθην παρὰ φηγῶ.  
τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·



“τίπτε σὺ δὴ αὖ μεμανῖα, Διὸς θύγατερ μεγάλοιο,  
 ἦλθες ἀπ’ Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ; 25  
 ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκέα νίκην  
 δῶς ; ἐπεὶ οὗ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.  
 ἀλλ’ εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·  
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα  
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμωρ 30  
 Ἴλίου εὖρωσιν, ἐπεὶ ὥς φίλον ἔπλετο θυμῷ  
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 “ὦδ’ ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ  
 ἦλθον ἀπ’ Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς. 35  
 ἀλλ’ ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν ;”

Τὴν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·  
 “Ἐκτορος ὄρωμεν κρατερὸν μένος ἱπποδάμοιο,  
 ἦν τινά που Δαναῶν προκαλέσσεται οἰόθεν οἶος  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι, 40  
 οἱ δέ κ’ ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ  
 οἶον ἐπόρσειαν πολεμίζειν Ἐκτορι δίῳ.”

Ὡς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.  
 τῶν δ’ Ἐλενος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ  
 βουλήν, ἣ ῥα θεοῖσιν ἐφήνδανε μητιώωσι· 45  
 στή δὲ παρ’ Ἐκτορ’ ἰὼν καί μιν πρὸς μῦθον ἔειπεν·  
 “Ἐκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,  
 ἦ ῥά νύ μοί τι πίθοιο, κασίγνητος δέ τοί εἰμι·  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 αὐτὸς δὲ προκαλέσσαι Ἀχαιῶν ὅς τις ἄριστος 50  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι·  
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν·  
 ὥς γὰρ ἐγὼν ὅπ’ ἄκουσα θεῶν αἰειγενετάων.”

Ὡς ἔφαθ’, Ἐκτωρ δ’ αὖτ’ ἐχάρη μέγα μῦθον ἀκούσας,  
 καὶ ῥ’ ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55

μέσσου δουρὸς ἐλὼν· οἱ δ' ἰδρύνθησαν ἅπαντες.  
 καδ δ' Ἀγαμέμνων εἷσεν ἐϋκνήμιδας Ἀχαιοὺς·  
 καδ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων  
 ἐξέσθην ὄρνισιν ἐοικότες αἰγυπιοῖσι  
 φηγῷ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60  
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦτο πυκναί,  
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.  
 οἷη δὲ Ζεφύριοι ἐχεύατο πόντον ἐπὶ φρὶξ  
 ὀρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,  
 τοῖαι ἄρα στίχες ἦατ' Ἀχαιῶν τε Τρώων τε 65  
 ἐν πεδίῳ· Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·  
 “κέκλυτέ μεν, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσσεν,  
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70  
 εἰς ὃ κεν ἢ ὑμεῖς Τροίην εὐπυργον ἔλητε,  
 ἢ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.  
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·  
 τῶν νῦν ὅν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγη,  
 δεῦρ' ἵτω ἐκ πάντων πρόμος ἔμμεναι Ἔκτορι δίῳ. 75  
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·  
 εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναήκει χαλκῷ,  
 τεύχεα συλῆσας φερέτω κοίλας ἐπὶ νῆας,  
 σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρὸς με  
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80  
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δῶή δέ μοι εὖχος Ἀπόλλων,  
 τεύχεα σύλῆσας οἴσω προτὶ Ἴλιον ἱρήν,  
 καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,  
 τὸν δὲ νέκυν ἐπὶ νῆας ἐϋσσέλμους ἀποδώσω,  
 ὄφρα ἐταρχύσωσι κάρη κομόωντες Ἀχαιοί,  
 σῆμά τε οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ. 85  
 καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,

νηϊ πολυκλήϊδι πλέων ἐπὶ οἶνοπα πόντον·  
 ‘ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,  
 οὐ ποτ’ ἀριστεύοντα κατέκτανε φαίδιμος Ἑκτωρ.’ 90  
 ὥς ποτέ τις ἐρέει· τὸ δ’ ἐμὸν κλέος οὗ ποτ’ ὀλεῖται.”

ἌΩς ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·  
 αἰδεσθεν μὲν ἀνήνασθαι, δείσαν δ’ ὑποδέχθαι·  
 ὁψὲ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε  
 νείκει ὀνειδίζων, μέγα δὲ στεναχίζετο θυμῷ· 95  
 “ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ’ Ἀχαιοί·  
 ἦ μὲν δὴ λώβῃ τάδε γ’ ἔσσεται αἰνόθεν αἰνῶς,  
 εἰ μή τις Δαναῶν νῦν Ἑκτορος ἀντίος εἴσιν.  
 ἀλλ’ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,  
 ἦμενοι αὖθι ἐκαστοι ἀκήριοι, ἀκλεῆς αὐτῶς· 100  
 τῷδε δ’ ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθε  
 νίκης πείρατ’ ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”

ἌΩς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.  
 ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ  
 Ἑκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺ φέρτερος ἦεν, 105  
 εἰ μὴ ἀναίξαντες ἔλον βασιλῆες Ἀχαιῶν,  
 αὐτὸς τ’ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,  
 δεξιτερῆς ἔλε χειρὸς ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·  
 “ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ  
 ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ, 110  
 μηδ’ ἔθελ’ ἐξ ἔριδος σεῦ ἀμείνουσι φωτὶ μάχεσθαι,  
 Ἑκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.  
 καὶ δ’ Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ  
 ἔρριγ’ ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.  
 ἀλλὰ σὺ μὲν νῦν ἴζευ ἰὼν μετὰ ἔθνος ἐταίρων, 115  
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.  
 εἴ περ ἀδειῆς τ’ ἐστὶ καὶ εἰ μόθου ἔστ’ ἀκόρητος,  
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι  
 δηΐου ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.”

ὥς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως 120  
 αἵσιμα παρειπῶν, ὃ δ' ἐπείθετο· τοῦ μὲν ἔπειτα  
 γηθόσυννοι θεράποντες ἀπ' ὤμων τεύχε' ἔλουντο·  
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·  
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.  
 ἦ κε μεγ' οἰμῶξιε γέρων ἱππηλάτα Πηλεὺς, 125  
 ἐσθλὸς Μυρμιδόνων βουληφόρος ἡδ' ἀγορητής,  
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,  
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.  
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,  
 πολλὰ κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας αἶραι, 130  
 θυμὸν ἀπὸ μελέων δῦναι δόμον Ἀῖδος εἴσω.  
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
 ἥβῳ μ' ὥς ὅτ' ἐπ' ὠκυρόφῳ Κελάδοντι μάχοντο  
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,  
 Φειῶς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135  
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσόθεος φῶς,  
 τεύχε' ἔχων ὥμοισιν Ἀρηϊθόοιο ἀνακτος,  
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην  
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναικες,  
 οὖνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρί τε μακρῷ, 140  
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.  
 τὸν Λυκόοργος ἔπεφνε δόλῳ, οὗ τι κράτεϊ γε,  
 στεινωπῷ ἐν ὀδῷ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον  
 χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς  
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος οὔδεις ἐρείσθη· 145  
 τεύχεα δ' ἐξενάριξε, τά οἱ πόρε χάλκεος Ἄρης.  
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἄρης·  
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,  
 δῶκε δ' Ἐρευθαλίῳ φιλῶ θεράποντι φορῆναι·  
 τοῦ δ' γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους. 150  
 οἱ δὲ μάλ' ἐπρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔ-



ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν  
 θάρσει ᾧ· γενεῇ δὲ νεώτατος ἔσκον ἀπάντων·  
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὐχος Ἀθήνη.  
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155  
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.  
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·

τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἑκτωρ.  
 ὑμέων δ' οἳ περ ἔασιν ἀριστῆες Παναχαιῶν,  
 οὐδ' οἳ προφρονέως μέμαθ' Ἑκτορος ἀντίον ἐλθεῖν.” 160

ᾧς νείκεσσ' ὁ γέρων, οἳ δ' ἐννέα πάντες ἀνέστησαν.  
 ὦρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 τῷ δ' ἐπὶ Τυδεΐδης ὦρτο κρατερὸς Διομήδης,  
 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπικειμένοι ἀλκὴν,  
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος, 165  
 Μηριόνης, ἀτάλαντος Ἐνναλῖφ ἀνδρειφόντη,  
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,  
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·  
 πάντες ἄρ' οἳ γ' ἔθελον πολεμίζειν Ἑκτορι δῖῳ.  
 τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότα Νέστωρ· 170  
 “ κλήρῳ νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν·  
 οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιοὺς,  
 καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἶ κε φύγησι  
 δῆϊον ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.”

ᾧς ἔφαθ', οἳ δὲ κλήρον ἐσημήναντο ἕκαστος, 175  
 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνονος Ἀτρεΐδαο.  
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
 ὦδε δὲ τις εἵπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν·  
 “ Ζεῦ πάτερ, ἧ Αἴαντα λαχεῖν, ἧ Τυδεὸς υἱόν,  
 ἧ αὐτὸν βασιλῆα πολυχρῦσοιο Μυκῆνης.” 180

ᾧς ἄρ' ἔφαν, πάλλιν δὲ Γερήνιος ἱππότα Νέστωρ,  
 ἐκ δ' ἔθορε κλῆρος κυνέης, ὃν ἄρ' ἤθελον αὐτοί,  
 Αἴαντος· κῆρυξ δὲ φέρων ἂν' ὄμιλον ἀπάντη

δείξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.  
 οἱ δ' οὐ γιγνώσκοντες ἀπηνήναντο ἕκαστος. 185  
 ἀλλ' ὅτε δὴ τὸν ἴκανε φέρων ἀν' ὄμιλον ἀπάντη,  
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,  
 ἦ τοι ὑπέσχεθε χεῖρ', ὁ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,  
 γνῶ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῷ.  
 τὸν μὲν παρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε· 190  
 “ὦ φίλοι, ἦ τοι κῆρος ἐμός, χαίρω δὲ καὶ αὐτὸς  
 θυμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.  
 ἀλλ' ἄγετ', ὄφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,  
 τόφρ' ὑμεῖς εὖχεσθε Διὶ Κρονίῳ ἀνακτι, 195  
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳῆς γε πύθωνται,  
 ἦε καὶ ἀμφαδίην, ἐπεὶ οὐ τινα δείδιμεν ἔμπης·  
 οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται,  
 οὐδέ τι ἰδρεῖη, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως  
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.”  
 Ἄσ' ἔφαθ', οἱ δ' εὖχοντο Διὶ Κρονίῳ ἀνακτι· 200  
 ὦδε δέ τις εἶπεςκεν ἰδὼν εἰς οὐρανὸν εὐρύν·  
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,  
 δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὖχος ἀρέσθαι·  
 εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,  
 ἴσην ἀμφοτέροισι βίην καὶ κῦδος ὅπασσον.” 205  
 Ἄσ' ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νόροπι χαλκῷ.  
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ ἔσσατο τεύχεα,  
 σέυατ' ἔπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,  
 ὅς τ' εἴσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων  
 θυμοβόρον ἔριδος μένει ξυνέηκε μάχεσθαι. 210  
 τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,  
 μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν  
 ἦιε μακρὰ βιβάς, κραδᾶων δολιχόσκιον ἔγχος.  
 τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθηον εἰσορώοντες,  
 Τρῳᾶς δὲ τρόμος αἰνὸς ὑπήλυθε γυνῖα ἕκαστον, 215

Ἔκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσε·  
 ἀλλ' οὐ πῶς ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι  
 ἀψ' λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.  
 Αἶας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥτε πύργον,  
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220  
 σκυτοτόμων ὅχ' ἄριστος, ὣς ἔνι οἰκίᾳ ναίων,  
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον  
 ταύρων ζατρεφέν, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.  
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἶας  
 στήῃ ῥα μάλ' Ἔκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα· 225  
 “Ἔκτορ, νῦν μὲν δὴ σάφα εἶσαι οἰόθεν οἶος  
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,  
 καὶ μετ' Ἀχιλλῆα ῥήξήνορα θυμολέοντα.  
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσινι ποντοπόροισι  
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν· 230  
 ἡμεῖς δ' εἰμὲν τοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν  
 καὶ πολέες· ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·  
 “Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,  
 μή τί μιν ἥτε παιδὸς ἀφαιροῦ πειρήτιζε, 235  
 ἢ γυναικός, ἣ οὐκ οἶδεν πολεμήϊα ἔργα.  
 αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·  
 οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν  
 ἀζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν·  
 οἶδα δ' ἐπαῖξαι μόθον ἵππων ὤκειάνων· 240  
 οἶδα δ' ἐνὶ σταδίῃ δητῷ μέλπεσθαι Ἀρηϊ.  
 ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἐόντα  
 λάθρῃ ὀπιπεύσας, ἀλλ' ἀμφαδόν, αἶ κε τύχωμι.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,  
 καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245  
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.  
 ἐξ δὲ διὰ πτύχας ἦλθε δαίζων χαλκὸς ἀτειρής,

ἐν τῇ δ' ἐβδομάτῃ ῥινῶ σχέτο· δεύτερος αὖτε  
 Αἶας διογενῆς προΐει δολιχόσκιον ἔγχος,  
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσῃν. 250  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·  
 ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα  
 ἔγχος· ὁ δ' ἐκκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.  
 τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἄμ' ἄμφω 255  
 σὺν ῥ' ἔπεσον λείουσιν ἑοικότες ὠμοφάγοισιν,  
 ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.  
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,  
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμή.  
 Αἶας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ 260  
 ἦλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα,  
 τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκιεν αἷμα.  
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἑκτωρ,  
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείῃ  
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265  
 τῷ βάλεν Αἶαντος δεινὸν σάκος ἐπταβόειον  
 μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.  
 δεύτερος αὖτ' Αἶας πολὺν μείζονα λᾶαν αείρας  
 ἦκ' ἐπιδιμήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,  
 εἴσω δ' ἀσπὶδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270  
 βλάψε δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἐξετανύσθη  
 ἀσπίδι ἐγχριμφθείς· τὸν δ' αἰψ' ὤρθωσεν Ἀπόλλων.  
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,  
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,  
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτῶνων, 275  
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένῳ ἄμφω·  
 μέσσω δ' ἀμφοτέρων σκῆπτρα σχέθον, εἰπέ τε μῦθον  
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·  
 “μηκέτι, παῖδε φίλῳ, πολεμίζετε μηδὲ μάχεσθον·



ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 280  
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.  
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·  
 “Ἰδαί, Ἔκτορα ταῦτα κελεύετε μυθήσασθαι·  
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους. 285  
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἢ περ ἂν οὗτος.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·  
 “Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε  
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,  
 νῦν μὲν πανσώμεσθα μάχης καὶ δηϊοτήτος 290  
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων  
 ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην.  
 νύξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,  
 ὥς σύ τ' ἐϋφρήνης πάντας παρὰ νηυσὶν Ἀχαιοῦς,  
 σοὺς τε μάλιστα ἔτας καὶ ἐταίρους, οἳ τοι ἔασιν· 295  
 αὐτὰρ ἐγὼ κατὰ ἄστρῳ μέγα Πριάμοιο ἄνακτος  
 Τρῶας ἐϋφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,  
 αἷ τέ μοι εὐχόμεναι θείον δύσονται ἀγῶνα.  
 δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,  
 ὅφρα τις ᾧδ' εἴπησιν Ἀχαιῶν τε Τρώων τε· 300  
 ‘ἡμὲν ἐμαρνάσθην ἔριδος πέρι θυμοβόροιο,  
 ἦδ' αὐτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.’”

Ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,  
 σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι·  
 Αἴας δὲ ζωστήρηα δίδου φοίνικι φαεινόν. 305  
 τῷ δὲ διακρινθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν  
 ἦϊ', ὁ δ' ἐς Τρώων ὄμαδον κίε· τοὶ δ' ἐχάρησαν,  
 ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα,  
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·  
 καὶ ῥ' ἦγον προτὶ ἄστρῳ, ἀελπτέοντες σόον εἶναι. 310  
 Αἴαντ' αὖθ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ

εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γένοντο,  
τοῖσι δὲ βοῦν ἰέρευσευ ἄναξ ἀνδρῶν Ἀγαμέμνων  
ἄρσενα πενταέτηρον ὑπερμενείῃ Κρονίῳνι. 315

τὸν δέρον ἀμφὶ θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,  
μίστυλλόν τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,  
ᾧπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης· 320

νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν  
ἥρως Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν  
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή· 325  
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

“Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,  
πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,  
τῶν νῦν αἶμα κελαινὸν ἐύρροον ἀμφὶ Σκάμανδρον  
ἐσκέδασ' ὀξὺς Ἄρης, ψυχὰι δ' Αἰδὸςδε κατῆλθον· 330

τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοὶ παῦσαι Ἀχαιῶν,  
αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς  
βουσί καὶ ἡμιόνουσιν· ἀτὰρ κατακήμεν αὐτοὺς  
τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὁστέα παισὶν ἕκαστος  
οἴκαδ' ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν. 335

τύμβον δ' ἀμφὶ πυρὴν ἔνα χεύομεν ἐξαγαγόντες  
ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δείμομεν ὦκα  
πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.  
ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,  
ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴῃ· 340

ἔκτοσθεν δὲ βαθείαν ὀρύξομεν ἐγγύθι τάφρον,  
ἥ χ' ἵππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,  
μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων.”

“ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.  
 Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρῃ, 345  
 δεινὴ τετρηχύϊα, παρὰ Πριάμοιο θύρῃσι·  
 τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·  
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 δεῦτ' ἄγετ', Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350  
 δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ  
 ψευδάμενοι μαχόμεσθα· τῷ οὗ νύ τι κέρδιον ἡμῖν  
 [ἐλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε].”

Ἦ τοι ὅ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡὔκόμοιο, 355  
 ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·  
 “Ἀντήνωρ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·  
 οἶσθα καὶ ἄλλον μῦθον ἀμείνουνα τοῦδε νοῆσαι.  
 εἰ δ' ἔτεον δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,  
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360  
 αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἱπποδάμοις ἀγορεύσω·  
 ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·  
 κτήματα δ' ὅσος ἀγόμην ἐξ Ἀργεος ἡμέτερον δῶ  
 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.”

Ἦ τοι ὅ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη  
 Δαρδανίδης Πριάμος, θεόφιν μῆστωρ ἀτάλαντος, 366  
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπε·  
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος περ,  
 καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος· 371  
 ἡῶθεν δ' Ἰδαῖος ἵτω κοίλας ἐπὶ νῆας  
 εἰπέμεν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,  
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρε·  
 καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσι 375

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς  
κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων  
ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην."

ἌΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύου ἡδ' ἐπίθοντο,  
[δόρπον ἔπειθ' εἶλοντο κατὰ στρατὸν ἐν τελέεσσιν.] 380  
ἡῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας·

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἄρηος  
νῆϊ πάρα πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι  
στάς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κήρυξ·

“Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385

ἡνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοὶ  
εἰπεῖν, αἳ κέ περ ὕμμι φίλον καὶ ἡδὺ γένοιτο,  
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·

κτῆματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν  
ἡγάγετο Τροίηνδ'—ὥς πρὶν ὥφελλ' ἀπολέσθαι— 390

πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·  
κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο

οὗ φησιν δώσειν· ἥ μὴν Τρῶές γε κέλονται.

καὶ δὲ τόδ' ἡνώγεον εἰπεῖν ἔπος, αἳ κ' ἐθέλῃτε

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς 395

κήομεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων  
ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·  
ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·

“μήτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω 400

μήθ' Ἐλένην· γνωτὸν δὲ καὶ ὅς μάλα νήπιός ἐστιν,  
ὥς ἡδὴ Τρῶεσσιν ὀλέθρου πείρατ' ἐφήπται."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν,  
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο·

καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων· 405

“Ἰδαῖ, ἥ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,

ὥς τοι ὑποκρίνονται· ἐμοὶ δ' ἐπιανδάνει οὕτως.



ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὐ τι μεγάλῳ  
 οὐ γάρ τις φειδὼ νεκύων κατατεθνηώτων  
 γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσόμεν ὦκα. 410  
 ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἥρης.”

ὣς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,  
 ἄσφορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.  
 οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανῖνες,  
 πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότε ἄρ' ἔλθοι 415  
 Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε  
 στὰς ἐν μέσσοισιν· τοὶ δ' ὠπλίζοντο μάλ' ὦκα,  
 ἀμφοτέρων, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην·  
 Ἀργεῖοι δ' ἐτέρωθεν ἐϋσσέλμων ἀπὸ νηῶν  
 ὀτρύνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420

Ἥελιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,  
 ἐξ ἀκαλαρρείταιο βαθυρρόου Ὠκεανοῖο  
 οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.  
 ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·  
 ἀλλ' ὕδατι νίζοντες ἀπο βρότου αἱματόευντα, 425  
 δάκρυα θερμὰ χέοντες ἀμαξάων ἐπάειραν.  
 οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ  
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,  
 ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.  
 ὥς δ' αὐτως ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ 430  
 νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,  
 ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

Ἥμος δ' οὐτ' ἄρ πω ἠώς, ἔτι δ' ἀμφιλύκη νύξ,  
 τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,  
 τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἐξαγαγόντες 435  
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν  
 πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.  
 ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,  
 ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη·

ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440  
εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

Ὡς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·  
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ  
θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.  
τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων 445  
“Ζεῦ πάτερ, ἣ ρά τίς ἐστι βροτῶν ἐπ' ἀπείρουνα γαῖαν  
ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;  
οὐχ ὁράας ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοὶ  
τείχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον  
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ; 450  
τοῦ δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδνυται ἠώς·  
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων  
ἥρῳ Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
“ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἷον ἔειπες. 455  
ἄλλος κέν τις τοῦτο θεῶν δέλσειε νόημα,  
ὅς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·  
σὸν δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδνυται ἠώς.  
ἄγρει μάν, ὅτ' ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ  
οἴχωνται σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν, 460  
τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεῦαι,  
αὐτὶς δ' ἠϊόνα μεγάλην ψαμάθοισι καλύψαι,  
ὥς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
δύσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465  
βουφόνεον δὲ κατὰ κλισίας καὶ δόρπον ἔλουντο.  
νῆες δ' ἐκ Λήμνιοι παρέστασαν οἶνον ἄγουσαι  
πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνῆος,  
τόν ρ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσони, ποιμένι λαῶν.  
χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470  
δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.

ἔνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί,  
 ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ,  
 ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,  
 ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475  
 παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ  
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἡδ' ἐπίκουροι·  
 παννύχιος δέ σφιν κακὰ μήδετο μητίετα Ζεὺς  
 σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει·  
 οἶνον δ' ἐκ δεπῶν χαμάδις χέον, οὐδέ τις ἔτλη 480  
 πρὶν πιέειν, πρὶν λεῖψαι ὑπερμενέϊ Κρονίῳ.  
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

## ΙΛΙΑΔΟΣ Θ.

### Κόλος μάχη.

Ἦὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν.  
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραννος  
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·  
αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·  
“ κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαί τε θέαιναι, 5  
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην  
πειράτῳ διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες  
αἰνεῖτ', ὄφρα τάχιστα τελευτήσω τάδε ἔργα.  
ὄν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10  
ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,  
πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὔλυμπόνδε·  
ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡρόεντα,  
τῆλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,  
ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15  
τόσσον ἔνερθ' Ἀΐδew ὅσον οὐρανός ἐστ' ἀπὸ γαίης·  
γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.  
εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες·  
σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες  
πάντες τ' ἐξάπτεσθε θεοὶ πᾶσαί τε θέαιναι· 20  
ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίονδε  
Ζῆν' ὕπατον μήστρω', οὐδ' εἰ μάλα πολλὰ κάμοιτε.  
ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,



αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσῃ·  
 σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμιοι 25  
 δησαίμην, τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.  
 τόσσον ἐγὼ περί τ' εἰμὶ θεῶν περί τ' εἰμ' ἀνθρώπων."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ  
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.  
 ὁψὲ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30  
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
 εὔ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἐπιεικτόν·  
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,  
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.  
 ἀλλ' ἢ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις· 35  
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,  
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο."

Τὴν δ' ἐπιμειδίσας προσέφη νεφεληγερέτα Ζεὺς·  
 "θάρσει, Τριτογένεια, φίλον τέκος· οὗ νύ τι θυμῷ  
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι." 40

ἌΩς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππῳ,  
 ὦκυπέτα, χρυσέῃσιν ἐθείρησιν κομόωντε,  
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην  
 χρυσεῖην εὖτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου,  
 μᾶστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἀέκοντε πετέσθην 45  
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.  
 Ἰδὼν δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν,  
 Γάργαρον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.  
 ἔνθ' ἵππους ἔστησε πατήρ ἀνδρῶν τε θεῶν τε  
 λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν. 50  
 αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδεϊ γαίων,  
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

Οἱ δ' ἄρα δειπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ  
 ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.  
 Τρώες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55

παυρότεροι· μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,  
 χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.  
 πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 περζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἕνα ζυυιόντες ἵκοντο, 60  
 σύν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65

Ὅφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,  
 τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πίπτε δὲ λαός.  
 ἦμος δ' Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,  
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·  
 ἐν δ' ἐτίθει δύο κῆρε ταυηλεγέος θανάτοιο, 70  
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' αἰσιμον ἦμαρ Ἀχαιῶν.  
 αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ  
 ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν·  
 αὐτὸς δ' ἐξ Ἰδῆς μεγάλ' ἔκτυπε, δαιόμενον δὲ 75  
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες  
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

Ἔνθ' οὗτ' Ἰδομενεὺς τλῇ μίμνειν οὗτ' Ἀγαμέμνων,  
 οὔτε δῶ' Αἴαντες μενέτην, θεράποντες Ἄρῃος·  
 Νέστωρ οἷος ἔμιμνε Γερήνιος, οὔρος Ἀχαιῶν, 80  
 οὔ τι ἐκῶν, ἀλλ' ἵππος ἐτείρετο, τὸν βάλεν ἰφ  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡϋκόμοιο,  
 ἄκρην κακ κορυφὴν, ὅθι τε πρῶται τρίχες ἵππων  
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.  
 ἀλγῆσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85  
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.  
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε

φασγάνῳ ἀΐσσω, τόφρ' Ἑκτορος ὠκέες ἵπποι  
 ἦλθον ἂν' ἰωχμὸν θρασὺν ἡνίοχον φορέοντες  
 Ἑκτορα· καὶ νύ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσειν, 90  
 εἰ μὴ ἄρ' ὄξυ νόησε βοὴν ἀγαθὸς Διομῆδης·  
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 πῇ φεύγεις μετὰ νῶτα βαλὼν κακὸς ὧς ἐν ὀμίλῳ ;  
 μή τις τοι φεύγοντι μεταφρένῳ ἐν δόρῳ πῆξῃ. 95  
 ἀλλὰ μέν', ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”

Ὡς ἔφατ', οὐδ' ἐσάκουσε πολὺτλας δῖος Ὀδυσσεύς,  
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.  
 Τυδεΐδης δ' αὐτὸς περ ἐὼν προμάχοισιν ἐμίχθη,  
 στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ὦ γέρον, ἦ μάλα δὴ σε νέοι τείρουσι μαχηταί,  
 σῇ δὲ βίῃ λέλυται, χαλεπὸν δέ σε γῆρας ὀπάξει,  
 ἡπεδανὸς δέ νύ τοι θεράπων, βραδέες δέ τοι ἵπποι.  
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσαιο, ὄφρα ἴδῃαι 105  
 οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο  
 κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκόμεν ἠδὲ φέβεσθαι,  
 οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μήστωρε φόβοιο.  
 τοῦτ' αὖτε θεράποντε κομείτων, τῷδε δὲ νῶϊ  
 Τρωσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὄφρα καὶ Ἑκτωρ 110  
 εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”

Ὡς ἔφατ', οὐδ' ἀπίθῃσε Γερῆνιος ἱππότης Νέστωρ.  
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην  
 ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ.  
 τὼ δ' εἰς ἀμφοτέρῳ Διομῆδεος ἄρματα βήτην 115  
 Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία σιγαλόεντα,  
 μᾶστιξεν δ' ἵππους· τάχα δ' Ἑκτορος ἄγχι γένοντο.  
 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·  
 καὶ τοῦ μέν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,

νίδον ὑπερθύμου Θηβαίου Ἴνιοπῆα, 120  
 ἵππων ἥνι' ἔχοντα βάλε στῆθος παρὰ μαζόν.  
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι  
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.  
 Ἕκτορα δ' αἶνὸν ἄχος πύκασε φρένας ἡνίοχοιο·  
 τὸν μὲν ἔπειτ' εἵασε, καὶ ἀχνύμενός περ ἑταίρου, 125  
 κείσθαι, ὃ δ' ἡνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν  
 ἵππῳ δευέσθην σημάντορος· αἵψα γὰρ εὗρεν  
 Ἴφιτιδίην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων  
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.  
 Ἔνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130  
 καὶ νύ κε σήκασθεν κατὰ Ἴλιον ἡὔτε ἄρνες,  
 εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε·  
 βροντήσας δ' ἄρα δεινὸν ἀφῆκ' ἀργῆτα κεραυνόν,  
 καὶ δὲ πρὸς θ' ἵππων Διομήδεος ἦκε χαμᾶζε·  
 δεινὴ δὲ φλόξ ὦρτο θεεῖου καιομένοιο, 135  
 τῷ δ' ἵππῳ δείσαντε καταπτῆτην ὑπ' ὄχεσφι·  
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλόμεντα,  
 δειῖσε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·  
 “Τυδεΐδη, ἄγε δὴ αὐτε φόβουδ' ἔχε μώνυχας ἵππους.  
 ἦ οὐ γιγνώσκεις ὅ τοι ἐκ Διὸς οὐκ ἔπειτ' ἀλκή; 140  
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάξει  
 σήμερον· ὕστερον αὐτε καὶ ἡμῖν, αἶ κ' ἐθέλῃσι,  
 δώσει· ἀνὴρ δέ κεν οὔ τι Διὸς νόον εἰρύσσαιτο  
 οὐδὲ μάλ' ἴφθιμος, ἐπεὶ ἦ πολὺν φέρτερός ἐστι.”  
 Τὸν δ' ἡμείβετ' ἔπειτα βοῇν ἀγαθὸς Διομήδης· 145  
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·  
 ἀλλὰ τόδ' αἶνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει·  
 Ἕκτωρ γάρ ποτε φήσκει ἐνὶ Τρώεσσ' ἀγορεύων  
 ‘Τυδεΐδης ὑπ' ἐμείῳ φοβεύμενος ἵκετο νῆας.’  
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών.” 150  
 Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·



“ ὦμοι, Τυδέος νιὲ δαΐφρονος, οἶον ἔειπες.  
 εἴ περ γάρ σ’ Ἐκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,  
 ἀλλ’ οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες  
 καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστῶν,  
 τῶν ἐν κονίησι βάλες θαλεροὺς παρακοίτας.” 155

Ἄσ’ ἄρ’ αὖ φωνήσας φύγαδ’ ἔτραπε μώνυχας ἵππους  
 αὖτις ἀν’ ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἐκτωρ  
 ἤχη θεσπεσίῃ βέλεα στονόεντα χέοντο.  
 τῷ δ’ ἐπὶ μακρὸν ἄϋσε μέγας κορυθαίολος Ἐκτωρ 160  
 “Τυδεΐδη, περὶ μὲν σε τίον Δαναοὶ ταχύπῳλοι  
 ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι·  
 νῦν δέ σ’ ἀτιμήσουσι· γυναικὸς ἄρ’ ἀντὶ τέτυξο.  
 ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἷξαντος ἐμεῖο  
 πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναῖκας 165  
 ἄξεις ἐν νῆεσσι· πάρος τοι δαίμονα δώσω.”

Ἄσ’ φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριξεν,  
 ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.  
 τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,  
 τρὶς δ’ ἄρ’ ἀπ’ Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς 170  
 σῆμα τιθεὶς Τρῳέεσσι, μάχης ἑτεραλκεία νίκην.  
 Ἐκτωρ δὲ Τρῳέεσσιν ἐκέκλετο μακρὸν αὔσας·  
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆταί,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.  
 γιγνώσκω δ’ ὅτι μοι πρόφρων κατένευσε Κρονίων 175  
 νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα·  
 νῆπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο  
 ἀβλήχρ’ οὐδενόσωρα· τὰ δ’ οὐ μένος ἀμὸν ἐρύξει  
 ἵπποι δὲ ῥέα τάφρον ὑπερθορέονται ὀρυκτῇν.  
 ἀλλ’ ὅτε κεν δὴ νηυσὶν ἐπὶ γλαφυρῇσι γένωμαι, 180  
 μνημοσύνη τις ἔπειτα πυρὸς δηΐοιο γενέσθω,  
 ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς  
 [Ἀργεῖους παρὰ νηυσὶν ἀτυζομένους ὑπὸ καπνοῦ].”

ἌΩς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·  
 “Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε τε δῖε,  
 νῦν μοι τὴν κομιδὴν ἀποτίνεται, ἣν μάλα πολλὴν 186  
 Ἀνδρομάχη θυγάτηρ μεγαλήτορος Ἡετίωνος  
 ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν  
 οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,  
 ἢ ἐμοί, ὅς πέρ οἱ θαλερὸς πόσις εὖχομαι εἶναι. 190  
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδεται, ὄφρα λάβωμεν  
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει  
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν,  
 αὐτὰρ ἀπ’ ὧμοιιν Διομήδεος ἵπποδάμοιο  
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195  
 εἰ τοῦτω κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς  
 αὐτουνοχὶ νηῶν ἐπιβησέμεν ὠκείων.”

ἌΩς ἔφατ’ εὐχόμενος, νεμέσησε δὲ πότνια Ἥρη,  
 σείσατο δ’ εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,  
 καὶ ῥα Ποσειδάωνα μέγαν θεὸν ἀντίον ἤϋδα· 200  
 “ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οὐδέ νυ σοί περ  
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.  
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ’ ἀνάγουσι  
 πολλὰ τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.  
 εἴ περ γάρ κ’ ἐθέλοιμεν, ὅσοι Δαναοῖσιν ἄρωγοί, 205  
 Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,  
 αὐτοῦ κ’ ἐνθ’ ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη κρείων ἐννοσίχτων·  
 “Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες.  
 οὐκ ἂν ἔγωγ’ ἐθέλοιμι Διὶ Κρονίῳ μάχεσθαι 210  
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺ φέρτερός ἐστιν.”

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·  
 τῶν δ’, ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,  
 πληθύνει ὁμῶς ἵππων τε καὶ ἀνδρῶν ἀσπιστῶν  
 εἰλυμένων· εἴλει δὲ θυφ’ ἀτάλαντος Ἀργεῖ 215

Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.  
 καὶ νύ κ' ἐνέπρησεν πυρὶ κηλέῳ νῆας εἵσας,  
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη  
 αὐτῷ ποιπνύσαντι θοῶς ὀτρῦναι Ἀχαιοὺς.  
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν 220  
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,  
 στῆ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ,  
 ἧ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,  
 [ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο  
 ἧδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἵσας 225  
 εἵρυσαν, ἡνωρέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.]  
 ἦϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·  
 “αἰδῶς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·  
 πῇ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,  
 ἃς ὁπότ' ἐν Λήμνῳ κενεαυχέες ἡγοράασθε, 230  
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραϊράων,  
 πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο,  
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος  
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἄξιόι εἶμεν  
 Ἐκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ. 235  
 Ζεῦ πάτερ, ἦ ῥά τιν' ἤδη ὑπερμενέων βασιλῆων  
 τῇδ' ἄτη ἄσας καὶ μιν μέγα κῦδος ἀπηύρας·  
 οὐ μὲν δὴ ποτέ φημι τεὸν περικαλλέα βωμόν  
 νηὶ πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων,  
 ἀλλ' ἐπὶ πᾶσι βοῶν δημόν καὶ μηρί' ἔκηα, 240  
 ἰέμενος Τροίην εὐτείχεον ἑξαλαπάξαι.  
 ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ·  
 αὐτοὺς δὴ περ ἔασον ὑπεκφυγέειν καὶ ἀλύξαι,  
 μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοὺς.”

Ὡς φάτο, τὸν δὲ πατὴρ ὕλοφύρατο δάκρυ χέοντα, 245  
 νεῦσε δέ οἱ λαὸν σῶν ἔμμεναι οὐδ' ἀπολέσθαι.  
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,

νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·  
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,  
 ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250  
 οἱ δ' ὥς οὖν εἶδονθ' ὅ τ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις,  
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

Ἔνθ' οὗ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,  
 εὔξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους  
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255  
 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,  
 Φραδμουίδην Ἀγέλαον· ὁ μὲν φύγαδ' ἔτραπεν ἵππους·  
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν  
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·  
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

Τὸν δὲ μετ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,  
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιειμένοι ἀλκὴν,  
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος  
 Μηριόνης, ἀτάλαντος Ἐνναλὶφ ἀνδρειφόντῃ,  
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός· 265  
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,  
 στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιάδαο.  
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὅ γ' ἥρως  
 παπτήνας, ἐπεὶ ἄρ τιν' οἷστέυσας ἐν ὁμίλῳ  
 βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσκεν, 270  
 αὐτὰρ ὁ αὖτις ἰὼν πάϊς ὧς ὑπὸ μητέρα δύσκειν  
 εἰς Αἴανθ'· ὁ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.

Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων ;  
 Ὅρσίλοχον μὲν πρῶτα καὶ Ὅρμενον ἠδ' Ὀφελέστην  
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275  
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.  
 [πάντας ἐπασσυτέρους πέλασε χθονὶ πούλυβοτείρῃ.]  
 τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 τόξου ἄπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·



στῇ δὲ παρ' αὐτὸν ἰὼν καί μιν πρὸς μῦθον ἔειπε· 280  
 “Τεῦκρε, φίλῃ κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,  
 βάλλ' οὕτως, αἶ κέν τι φόως Δαναοῖσι γένηαι  
 πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἑόντα,  
 καί σε νόθον περ ἑόντα κομίσσατο ᾧ ἐνὶ οἴκῳ·  
 τὸν καὶ τηλόθ' ἑόντα ἐϋκλείης ἐπίβησον. 285  
 σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται·  
 αἶ κέν μοι δώῃ Ζεὺς τ' αἰγίλοχος καὶ Ἀθήνη  
 Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον,  
 πρῶτ' τοι μετ' ἐμὲ πρεσβήϊον ἐν χερὶ θήσω,  
 ἢ τρίποδ' ἢ δὺν ἵππους αὐτοῖσιν ὄχεσφιν 290  
 ἢ ἐγυναῖχ', ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι.”

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·  
 “Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν  
 ὀτρύνεις; οὐ μέν τοι ὄση δύναμις γε πάρεστι  
 παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἰλίον ὥσάμεθ' αὐτούς, 295  
 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.  
 ὀκτὼ δὴ προέηκα τανυγλῶχινας οἰστούς,  
 πάντες δ' ἐν χροὶ πῆχθεν ἀρηϊθόων αἰζηῶν·  
 τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητήρα.”

Ἡ ῥα, καὶ ἄλλον οἰστὸν ἀπὸ νευρῆφιν ἱαλλεν 300  
 Ἔκτορος ἀντικρύ, βαλέειν δέ ἐῖτο θυμός·  
 καὶ τοῦ μέν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθίωνα  
 υἷὸν ἐὼν Πριάμοιο κατὰ στῆθος βάλεν ἰῶ,  
 τόν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ  
 καλὴ Καστιάνειρα δέμας ἐῖκυῖα θεῆσι. 305  
 μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἢ τ' ἐνὶ κήπῳ,  
 καρπῷ βριθομένη νοτίησί τε εἰαρινῇσιν,  
 ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

Τεῦκρος δ' ἄλλον οἰστὸν ἀπὸ νευρῆφιν ἱαλλεν  
 Ἔκτορος ἀντικρύ, βαλέειν δέ ἐῖτο θυμός. 310  
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·

ἄλλ' Ἄρχεπτόλεμον, θρασὺν Ἑκτορος ἡνιοχῆα,  
 ἰέμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν·  
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι  
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315  
 Ἑκτορα δ' αἶνόν ἄχος πύκασε φρένας ἡνιόχοιο·  
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχνύμενός περ ἑταίρου,  
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἔοντα  
 ἵππων ἡνί' ἐλεῖν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.  
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος 320  
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρί,  
 βῆ δ' ἰθὺς Τεύκρον, βαλέειν δέ εἰ θυμὸς ἀνώγει.  
 ἦ τοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν οἴστον,  
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἑκτωρ  
 αὐερόντα παρ' ὤμον, ὅθι κληῖς ἀποέργει 325  
 αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστι,  
 τῇ ῥ' ἐπὶ οἷ μεμαῶτα βάλεν λίθῳ ὀκριόεντι,  
 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεῖρ ἐπὶ καρπῷ,  
 στῆ δὲ γνῦξ ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.  
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330  
 ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκάλυψε.  
 τὸν μὲν ἔπειθ' ὑποδύντε δῶω ἐρίηρες ἑταῖροι,  
 Μηκιστεὺς Ἐχίοιο πάϊς καὶ δῖος Ἀλάστωρ,  
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.  
 Ἄψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὠρσεν· 335  
 οἱ δ' ἰθὺς τάφροιο βαθείης ὤσαν Ἀχαιοὺς·  
 Ἑκτωρ δ' ἐν πρώτοισι κίε σθένει βλεμεαίνων.  
 ὥς δ' ὅτε τίς τε κύων συὸς ἀγρίου ἢ ἐλέοντος  
 ἀπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,  
 ἰσχία τε γλουτούς τε, ἐλίσσόμενόν τε δοκεύει, 340  
 ὥς Ἑκτωρ ὦπαζε κάρη κομόωντας Ἀχαιοὺς,  
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.  
 αὐτὰρ ἐπεὶ διὰ τε σκόλυπας καὶ τάφρον ἐβησαν

φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,  
οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345  
ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι  
χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·  
Ἔκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,  
Γοργοῦς ὄμματ' ἔχων ἥε βροτολοιγοῦ Ἄρηος.

Τοὺς δὲ ἰδοῦσ' ἐλέησε θεὰ λευκώλενος Ἥρη, 350  
αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτι νῶϊ  
ὄλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ ;  
οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλυνται  
ἀνδρὸς ἐνὸς ῥίπῃ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355  
Ἔκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.”

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
“καὶ λῆν οὗτός γε μένος θυμόν τ' ὀλέσειε,  
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·  
ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι, 360  
σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·  
οὐδέ τι τῶν μέμνηται, ὅ οἱ μάλα πολλάκις νῖδον  
τειρόμενον σώεσκον ὑπ' Εὐρυσθέως ἀέθλων.  
ἦ τοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς  
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν. 365  
εἰ γὰρ ἐγὼ τάδε ἦδε' ἐνὶ φρεσὶ πευκαλίμησιν,  
εὐτέ μιν εἰς Ἀΐδαο πυλάρταο προὔπεμψεν  
ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Ἀΐδαο,  
οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.  
νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσσε βουλάς, 370  
ἣ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,  
λίσσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.  
ἔσται μὰν ὅτ' ἂν αὖτε φίλην γλαυκῶπιδα εἶπῃ.  
ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μῶνυχας ἵππους,  
ὄφρ' ἂν ἐγὼ καταδῶσα Διὸς δόμον αἰγιόχοιο 375

τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι  
 ἢ νῶϊ Πριάμοιο πάϊς κορυθαίολος Ἑκτωρ  
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,  
 ἢ τις καὶ Τρώων κορέει κύνας ἢδ' οἰωνούς  
 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.” 380

Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.  
 ἢ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους  
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιο·  
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο  
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὐδὲι 385  
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,  
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο  
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.  
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσето, λάζετο δ' ἔγχος  
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390  
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

Ἥρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·  
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἅς ἔχον ὦραι,  
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,  
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἢδ' ἐπιθεῖναι. 395  
 τῇ ῥα δι' αὐτῶν κεντρηνεκές ἔχον ἵππους.

✓ Ζεὺς δὲ πατὴρ Ἰδὲθεν ἐπεὶ ἴδε χώσατ' ἄρ' αἰνῶς,  
 Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσαν·  
 “βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μῆδ' ἔα ἄντην  
 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400  
 ὦδε γὰρ ἐξερῶ, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 γνιώσω μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,  
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·  
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοῦς  
 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπητῃσι κεραυνός· 405  
 ὄφρ' εἰδῇ γλαυκῶπις ὅτ' ἂν ᾧ πατρὶ μάχηται.  
 Ἴηρ δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·



αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω.”

ᾠς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελεύουσα,  
βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον. 410

πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο  
ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον·  
“ πῇ μέματον ; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ ;  
οὐκ ἔαα Κρονίδης ἐπαμννέμεν Ἀργείοισιν.

ὦδε γὰρ ἠπείλησε Κρόνου πάϊς, ἥ τελέει περ,  
γυιώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,  
αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξιον·  
οὐδὲ κεν ἐς δεκάτους περιτελλομένους ἐνιαντούς  
ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτῃσι κεραυνός·  
ὄφρ' εἰδῆς, γλαυκῶπι, ὅτ' ἂν σῶ πατρὶ μάχῃαι. 420

Ἦρῃ δ' οὐ τι τόσον νεμεσίζεσθαι οὐδὲ χολοῦνται·  
αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπῃ·  
ἀλλὰ σύ γ' αἰνιοτάτη, κύον ἀδεές, εἰ ἑτεόν γε  
τολμήσεις Διὸς ἄντα πελώριον ἔγχος αἰεῖραι.”

Ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,  
αὐτὰρ Ἀθηναίην Ἦρῃ πρὸς μῦθον ἔειπεν· 425

“ ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε  
νῶϊ ἐῷ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν·  
τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,  
ὅς κε τύχῃ· κείνος δὲ τὰ ἂ φρονέων ἐνὶ θυμῷ  
Τρωσὶ τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.” 430

ᾠς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους·  
τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,  
καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κάπησιν,  
ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα·  
αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι καθίζον  
μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ. 435

Ζεὺς δὲ πατὴρ Ἰδῆθεν ἐϋτρόχον ἄρμα καὶ ἵππους  
Οὐλυμπόνδε δῖωκε, θεῶν δ' ἐξίκητο θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440  
 ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λῖτα πετάσσας·  
 αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς  
 ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζειτ' Ὀλυμπος.  
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη 445  
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·  
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·  
 “τίφθ' οὕτω τετήισθον, Ἀθηναίη τε καὶ Ἥρη ;  
 οὐ μὲν θην κάμετόν γε μάχη ἐνὶ κυδιανείρῃ  
 ὀλλῦσαι Τρώας, τοῖσιν κότον αἰνὸν ἔθεσθε.  
 πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450  
 οὐκ ἄν με τρέψειαν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ.  
 σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,  
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.  
 ὦδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ᾔην·  
 οὐκ ἄν ἐφ' ὑμετέρων ὀχέων πληγέντε κεραυνῶ 455  
 ἄψ ἔς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.”  
 ὦς ἔφαθ', αἱ δ' ἐπέμνξαν Ἀθηναίη τε καὶ Ἥρη·  
 πλησίαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.  
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,  
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει· 460  
 Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·  
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.  
 εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἀλαπαδνόν·  
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,  
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὀλῶνται. 465  
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·  
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥ τις ὀνήσει,  
 ὥς μὴ πάντες ὀλῶνται ὀδυσσαμένοιο τεοῖο.”]  
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 “ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470  
 ὄψεται, αἶ κ' ἐθέλησθα, βοῶπις πότνια Ἥρη,

ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητάων  
οὐ γὰρ πρὶν πολέμου ἀποπαύσεται ὄβριμος Ἔκτωρ,  
πρὶν ὄρθαι παρὰ ναῦφι ποδώκεα Πηλεΐωνα,  
ἥματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται 475  
στείνει ἐν αἰνοτάτῳ περὶ Πατρόκλοιο θανόντος.  
ὥς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω  
χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἴκηαι  
γαίης καὶ πόντοιο, ἔν' Ἰάπετός τε Κρόνος τε  
ἡμενοι οὔτ' αὐγῆς Ὑπερίονος Ἡελίοιο 480  
τέρποντ' οὔτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·  
οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σεῦ ἔγωγε  
σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."

ᾧ φάτο, τὸν δ' οὔ τι προσέφη λευκώλενος Ἥρη.  
ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο, 485  
ἔλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἄρουραν.  
Τρῶσιν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοῖς  
ἀσπασίη τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἔκτωρ,  
νόσφι νεῶν ἀγαγὼν ποταμῷ ἔπι δινήμεντι, 490  
ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.  
ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,  
τόν ῥ' Ἔκτωρ ἀγόρευε δίφιλος· ἐν δ' ἄρα χειρὶ  
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς  
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης, 495  
τῷ ὃ γ' ἐρεισάμενος ἔπεα Τρώεσσι μετῆύδα·  
“κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·  
νῦν ἐφάμην νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς  
ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἡνεμόεσσαν·  
ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500  
Ἀργεῖους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.  
ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους

λύσαθ' ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἔδωδῆν·  
 ἔκ πόλιος δ' ἄξεσθε βόας καὶ ἵφια μῆλα 505  
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίξεσθε  
 σῖτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,  
 ὥς κεν παννύχιοι μέσφ' ἡοῦς ἠριγενείης  
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκη,  
 μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510  
 φεύγειν ὀρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης.  
 μὴ μὰν ἀσπυδὶ γε νεῶν ἐπιβαῖεν ἔκηλοι,  
 ἀλλ' ὥς τις τούτων γε βέλος καὶ οἴκοθι πέσση,  
 βλήμενος ἢ ἰῶ ἢ ἔγχεϊ ὀξυόεντι  
 νηὸς ἐπιθρώσκων, ἵνα τις στυγέησι καὶ ἄλλος 515  
 Τρῶσιν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν Ἄρηα.  
 κήρυκες δ' ἀνὰ ἄστρῳ διίφιλοι ἀγγελλόντων  
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας  
 λέξασθαι περὶ ἄστρῳ θεοδμήτων ἐπὶ πύργων·  
 θηλύτεραι δὲ γυναιῖκες ἐνὶ μεγάροισιν ἐκάστη 520  
 πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,  
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.  
 ᾧδ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω·  
 μῦθος δ' ὃς μὲν νῦν ὑγιῆς εἰρημένος ἔστω,  
 τὸν δ' ἡοῦς Τρώεσσι μεθ' ἱπποδάμοις ἀγορεύσω. 525  
 εὔχομαι ἐλπόμενος Διὶ τ' ἄλλοισίν τε θεοῖσιν  
 ἐξελάαν ἐνθὲνδε κύνας κηρεσσιφορήτους,  
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.  
 ἀλλ' ἢ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,  
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530  
 νηυσὶν ἔπι γλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.  
 εἴσομαι ἢ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομίδης  
 παρ νηῶν πρὸς τείχος ἀπώσεται, ἢ κεν ἐγὼ τὸν  
 χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι.  
 αὐριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535



μείλῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, οἶω,  
 κείσεται οὕτηθεις, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,  
 ἥελιου ἀνιόντος ἐς αὔριον· εἰ γὰρ ἐγὼν ὥς  
 εἶην ἀθάνατος καὶ ἀγήρως ἡματα πάντα,  
 τιοίμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων, 540  
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν.”

ἌΩς Ἑκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.  
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,  
 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·  
 ἐκ πόλιος δ' ἄξοντο βόας καὶ ἵφια μῆλα 545  
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο,  
 σίτόν τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.  
 [ἔρδον δ' ἀθανάτοισι τεληέσσας ἑκατόμβας.]  
 κνίσην δ' ἐκ πεδίου ἄνεμοι φέρουν οὐρανὸν εἶσω  
 [ἦδεϊάν τῃς δ' οὗ τι θεοὶ μάκαρες δατέοντο, 550  
 οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρή  
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.]

Οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας  
 ἦατο παννύχιοι, πυρὰ δέ σφισι καίετο πολλά.  
 ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην 555  
 φαίνεται ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ·  
 ἕκ τ' ἔφανευ πᾶσαι σκοπιαὶ καὶ πρόνες ἄκροι  
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,  
 πάντα δέ τ' εἶδεται ἄστρα, γέγηθε δέ τε φρένα ποιμήν·  
 τόσσα μεσηγὺ νεῶν ἦδὲ Ξάνθοιο ῥοάων 560  
 Τρώων καϊόντων πυρὰ φαίνεται Ἰλιόθι πρό.  
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἑκάστῳ  
 ἦατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.  
 ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας  
 ἑσταότες παρ' ὄχεσφιν ἐϋθρονον Ἠῶ μίμνον. 565

## ΙΛΙΑΔΟΣ Ι.

Πρεσβεία πρὸς Ἀχιλλέα. Λιταί.

Ὡς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς  
θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη,  
πένθει δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.  
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,  
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον,  
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαιὸν  
κορθύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευεν·  
ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

5

Ἀτρεΐδης δ' ἄχεϊ μεγάλῳ βεβολημένος ἦτορ  
φοῖτα κηρύκεσσι λιγυφθόγοισι κελεύων  
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,  
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρῶτοισι πονεῖτο.

10

Ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων  
ἵστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,  
ἣ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ·  
ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηνύδα·

15

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείη,  
σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν  
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,

20

νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει  
δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὴν ὤλεσα λαόν.  
οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,

ὅς δ' ἤ πολλάων πολλίων κατέλυσε κάρηνα  
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 δὴν δ' ἄνεψ ἦσαν τετιηότες υἱες Ἀχαιῶν 30  
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·  
 "Ἀτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,  
 ἦ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῆς.  
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,  
 φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35  
 ἴσας Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.

σοὶ δὲ διάνδιχα δῶκε Κρόνου πάϊς ἀγκυλομήτεω·  
 σκήπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,  
 ἀλκὴν δ' οὐ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.  
 δαιμόνι', οὕτω που μάλα ἔλπεαι υἱᾶς Ἀχαιῶν 40  
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὥς ἀγορεύεις·  
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,  
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης  
 ἐστᾶσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλαί.  
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοὶ 45  
 εἰς ὃ κε περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ  
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·  
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰς ὃ κε τέκμωρ  
 Ἰλίου εὖρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον υἱες Ἀχαιῶν, 50  
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.  
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότης Νέστωρ·  
 "Τυδεΐδῃ, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,  
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλεν ἄριστος.  
 οὐ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί, 55

οὐδὲ πάλιν ἔρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.  
 ἦ μὲν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης  
 ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις  
 Ἄργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.  
 ἀλλ' ἄγ' ἐγών, ὃς σείο γεραίτερος εὐχομαι εἶναι, 60  
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι  
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.  
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος  
 ὃς πολέμον ἔραται ἐπιδημίου ὀκρουόντος.  
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65  
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι  
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.  
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,  
 Ἀτρεΐδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.  
 δαίνυν δαῖτα γέρουσιν· ἑοικέ τοι, οὗ τοι ἀεικές. 70  
 πλεῖαί τοι οἶνου κλισίαι, τὸν νῆες Ἀχαιῶν  
 ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσι·  
 πᾶσά τοί ἐσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.  
 πολλῶν δ' ἀγρομένων τῷ πείσεις ὅς κεν ἀρίστην  
 βουλὴν βουλευέσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75  
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν  
 καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειε;  
 νῦξ δ' ἦδ' ἠὲ διαρραΐσει στρατὸν ἠὲ σαώσει.”  
 Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοντο.  
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80  
 ἀμφί τε Νεστοριδὴν Θρασυμήδεα, ποιμένα λαῶν,  
 ἦδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἱὰς Ἄρηος,  
 ἀμφί τε Μηριόνην Ἀφαρῆά τε Διήπυρόν τε,  
 ἦδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δῖον.  
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστω 85  
 κοῦροι ἅμα στείχον δολίχ' ἔγχεα χερσὶν ἔχοντες·  
 καδὲ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·



ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἄτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν  
 εἰς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα. 90

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,  
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν· 95

“ Ἄτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν  
 λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξε  
 σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύησθα.

τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἠδ' ἐπακοῦσαι, 100  
 κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἂν τινα θυμὸς ἀνώγη  
 εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.  
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.

οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσῃ,  
 οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἠδ' ἔτι καὶ νῦν, 105  
 ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηΐδα κούρην

χωομένου Ἀχιλλῆος ἔβης κλισίῃθεν ἀπούρας  
 οὗ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἔγωγε  
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ  
 εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοὶ περ ἔτισαν, 110  
 ἠτίμησας· ἔλων γὰρ ἔχεις γέρας· ἀλλ' ἔτι καὶ νῦν  
 φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν  
 δώροισιν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισι.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 “ ὦ γέρον, οὗ τι ψεῦδος ἐμὰς ἄτας κατέλεξας· 115

ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν  
 λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,  
 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.  
 ἀλλ' ἐπεὶ ἀασάμην φρεσὶ λευγαλέησι πιθήσας,

ἄψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120  
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,  
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα  
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους  
 πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.  
 οὐ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο, 125  
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.  
 δώσω δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας,  
 Λεσβίδας, ἃς ὅτε Λέσβον ἔκτιμμένην ἔλεν αὐτὸς  
 ἐξελόμην, αἱ κάλλει ἐνίκων φῦλα γυναικῶν. 130  
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρων,  
 κούρη Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι  
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἢ δὲ μιγῆναι,  
 ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἢ δὲ γυναικῶν.  
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε 135  
 ἄστνυ μέγα Πριάμοιο θεοὶ δώσωσ' ἀλαπάξαι,  
 νῆα ἅλῃς χρυσοῦ καὶ χαλκοῦ νηησάσθω  
 εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,  
 Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθω,  
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140  
 εἰ δέ κεν Ἀργὸς ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,  
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,  
 ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ.  
 τρεῖς δέ μοι εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτω,  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδάνασσα, 145  
 τάων ἦν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω  
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω  
 πολλὰ μάλ', ὅσσ' οὐ πώ τις ἐῖη ἐπέδωκε θυγατρὶ·  
 ἑπτὰ δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν, 150  
 Φηράς τε ζαθέας ἦδ' Ἀνθειαν βαθύλειμον,

καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.  
 πᾶσαι δ' ἐγγὺς ἀλός, νέεται Πύλου ἡμαθόεντος·  
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,  
 οἳ κέ ἐ δωτίνησι θεὸν ὧς τιμήσουσι 155  
 καὶ οἱ ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.  
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.  
 δμηθήτω—'Αἶδης τοι ἀμείλιχος ἦδ' ἀδάμαστος·  
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—  
 καί μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι 160  
 ἦδ' ὅσσον γενεῇ προγενέστερος εὖχομαι εἶναι."

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·  
 "Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 δῶρα μὲν οὐκέτ' ὄνοστὰ διδοῖς Ἀχιλῆϊ ἄνακτι·  
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165  
 ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος.  
 εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόφομαι, οἳ δὲ πιθέσθων.  
 Φοῖνιξ μὲν πρότιστα διίφιλος ἡγησάσθω,  
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·  
 κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων. 170  
 φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαί τε κέλεσθε,  
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἷ κ' ἐλεήσῃ."

Ὡς φάτο, τοῖσι δὲ πᾶσιν ἐαδότα μῦθον ἔειπεν.  
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,  
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175  
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμός,  
 ὠρμώντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαο.  
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότης Νέστωρ,  
 δευδίλλων ἐς ἕκαστον, Ὀδυσσῇ δὲ μάλιστα, 180  
 πειρᾶν ὧς πεπίθαιεν ἀμύμονα Πηλεΐωνα.

Τῷ δὲ βάτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης  
 πολλὰ μάλ' εὖχομένῳ γαιήχῳ ἐννοσιγαίῳ

ῥηϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.

Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185

τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ,

καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,

τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἡετίωνος ὀλέσσας·

τῇ ὅ γε θυμὸν ἔτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν.

Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190

δέγμενος Αἰακίδαην, ὁπότε λήξειεν ἀείδων.

τῷ δὲ βάτην προτέρω, ἡγείτο δὲ δῖος Ὀδυσσεύς,

στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς

αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος ἔνθα θάασσεν.

ὥς δ' αὐτως Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη. 195

τῷ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“χαίρετον· ἦ φίλοι ἄνδρες ἰκάνετον· ἦ τι μάλα χρεώ,

οἳ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοὶ ἔστων.”

ᾧς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,

εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200

αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἔοντα·

“μείζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα,

ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστω·

οἳ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ.”

ᾧς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ. 205

αὐτὰρ ὅ γε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,

ἐν δ' ἄρα νῶτον ἔθηκ' οἷος καὶ πίονος αἰγός,

ἐν δὲ σὺδὸς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.

τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.

καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρε, 210

πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.

αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,

ἀνθρακιῇν στορέσας ὀβελοὺς ἐφύπερθε τάνυσσε,

πάσσε δ' ἄλὸς θείοιο κρατευντάων ἐπαείρας.

αὐτὰρ ἐπεὶ ῥ' ὥπτησε καὶ εἰν ἔλεοῖσιν ἔχενε, 215



Πάτροκλος μὲν σῖτον ἑλὼν ἐπένειμε τραπέζῃ  
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.  
 αὐτὸς δ' ἀντίον ἴζεν Ὀδυσσῆος θείοιο  
 τοίχου τοῦ ἑτέριοιο, θεοῖσι δὲ θῦσαι ἀνώγει  
 Πάτροκλον, ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς. 220  
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 νεῦσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,  
 πλησάμενος δ' οἴνοιο δέπας δειδέκτ' Ἀχιλλῆα·  
 “χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἵσης οὐκ ἐπίδευεῖς 225  
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνωνος Ἀτρεΐδαι  
 ἡδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ  
 δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,  
 ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσορόωντες  
 δείδιμεν· ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολέσθαι 230  
 νῆας εὖσσέλμους, εἰ μὴ σύ γε δύσσαι ἀλκὴν.  
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο  
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶ  
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235  
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων  
 ἀστράπτει· Ἔκτωρ δὲ μέγα σθένει βλεμεαίνων  
 μαίνεται ἐκπάγλως, πῖσυνος Διί, οὐδέ τι τίει  
 ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν.  
 ἀράται δὲ τάχιστα φανήμεναι Ἡῶ διαν· 240  
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα  
 αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς  
 δηρώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.  
 ταῦτ' αἰνῶς δειδοίκα κατὰ φρένα, μή οἱ ἀπειλὰς  
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245  
 φθίσθαι ἐνὶ Τροίῃ ἐκὰς Ἀργεος ἱπποβότοιο.  
 ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ νῆας Ἀχαιῶν

τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.  
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος  
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὔρεϊν· ἀλλὰ πολὺ πρὶν 250  
 φράζου ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.  
 ᾧ πέπον, ἧ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς  
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·  
 ' τέκνον ἐμόν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἡρῇ  
 δώσουσ', αἵ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255  
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·  
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον  
 τίωσ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.  
 ὣς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθαι· ἀλλ' ἔτι καὶ νῦν  
 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260  
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.  
 εἰ δὲ σὺ μὲν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω  
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·  
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,  
 αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265  
 πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄρουτο.  
 οὐ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο,  
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,  
 ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄρουτο.  
 δώσει δ' ἐπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας, 270  
 Λεσβίδας, ἃς ὅτε Λέσβον εὐκτιμένην ἔλες αὐτὸς  
 ἐξέλεθ', αἱ τότε κάλλει ἐνίκων φῦλα γυναικῶν.  
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρα,  
 κούρη Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὁμῆται  
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275  
 ἧ θέμις ἐστίν, ἄναξ, ἣτ' ἀνδρῶν ἥτε γυναικῶν.  
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε  
 ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,  
 νῆα ἅλῃς χρυσοῦ καὶ χαλκοῦ νηήσασθαι

εἰσελθόν, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,  
 Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθαι,  
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.  
 εἰ δέ κεν Ἀργος ἰκοίμεθ' Ἀχαϊκόν, οὔθαρ ἀρούρης,  
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,  
 ὅς οἱ τηλύγετος τρέφεται θαλήῃ ἔνι πολλῇ. 280  
 τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,  
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα,  
 τῶν ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι  
 πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μείλια δώσει  
 πολλὰ μάλ', ὅσος οὐ πώ τις ἔῃ ἐπέδωκε θυγατρί· 290  
 ἐπτα δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,  
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν  
 Φηράς τε ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,  
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.  
 πᾶσαι δ' ἐγγὺς ἁλός, νέεται Πύλου ἡμαθόεντος· 295  
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,  
 οἳ κέ σε δωτίνησι θεὸν ὥς τιμήσουσι  
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.  
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.  
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300  
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς  
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς  
 τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.  
 νῦν γάρ χ' Ἔκτορ' ἔλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι  
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον 305  
 οἷ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἐνεικαν."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς  
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,  
 ἦ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται, 310  
 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν  
 ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἴπη.  
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·  
 οὔτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315  
 οὔτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν  
 μάρνασθαι δηΐτοισιν ἐπ' ἀνδράσι νωλεμέσ αἰεὶ.  
 ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·  
 ἐν δὲ ἱή τιμῇ ἡμὲν κακὸς ἦδὲ καὶ ἐσθλός·  
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς. 320  
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,  
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.  
 ὥς δ' ὄρνις ἀπτήσι νεοσσοῖσι προφέρῃσι  
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,  
 ὥς καὶ ἐγὼ πολλὰς μὲν ἀΰπνους νύκτας ἵανον, 325  
 ἥματα δ' αἱματόεντα διέπρησσον πολεμίζων,  
 ἀνδράσι μαρνάμενος δάρων ἔνεκα σφετεράων.  
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,  
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·  
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330  
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον  
 Ἀτρεΐδῃ· ὃ δ' ὅπισθε μένων παρὰ νηυσὶ θεῇσι  
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.  
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,  
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335  
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων  
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν  
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας  
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἠὔκόμοιο;  
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340  
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων  
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν  
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.



νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,  
 μή μεν πειράτω εὖ εἰδότος· οὐδέ με πείσει. 345  
 ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσι  
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.  
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμείο,  
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ  
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350  
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνιοι  
 ἴσχειν· ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον  
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,  
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·  
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὁρμήν. 355  
 νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίω,  
 αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσι,  
 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερύσσω,  
 ὄψεται, ἣν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,  
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεύσας 360  
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·  
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,  
 ἧματί κε τριτάτῃ Φθίην ἐρίβωλον ἰκοίμην.  
 ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·  
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365  
 ἦδὲ γυναικας ἐϋζῶνους πολιόν τε σίδηρον  
 ἄξομαι, ἄσπ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκε,  
 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων  
 Ἀτρεΐδης· τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,  
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370  
 εἴ τινά που Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν,  
 αἰὲν ἀναιδείην ἐπιειμένος· οὐδ' ἂν ἔμοιγε  
 τετλαίῃ κύνεός περ ἐὼν εἰς ὧπα ἰδέσθαι·  
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργον·  
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιπεν· οὐδ' ἂν ἔτ' αὐτὶς 375

ἐξαπάφοιτ' ἐπέεσσιν· ἄλλισ δέ οἱ· ἀλλὰ ἔκηνλος  
 ἔρρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητίετα Ζεὺς.  
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.  
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ  
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380  
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας  
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται,  
 αἳ θ' ἑκατόμπυλοί εἰσι, διηκόσιοι δ' ἂν' ἐκάστας  
 ἀνέρες ἔξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·  
 οὐδ' εἴ μοι τόσα δοίῃ ὅσα ψάμαθός τε κόνις τε, 385  
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,  
 πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.  
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαιο,  
 οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι,  
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι· 390  
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,  
 ὅς τις οἷ τ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.  
 ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἴκαδ' ἵκωμαι,  
 Πηλεὺς θὴν μοι ἔπειτα γυναικὰ γε μάσσεται αὐτός.  
 πολλαὶ Ἀχαιῖδες εἰσὶν ἂν' Ἑλλάδα τε Φθίην τε, 395  
 κοῦραι ἄριστῶν, οἳ τε πολίεθρα ῥύονται,  
 τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.  
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ  
 γήμαντι μνηστὴν ἄλοχον, ἐῖκυϊαν ἄκοιτιν,  
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεὺς· 400  
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν  
 Ἴλιον ἐκτήσθαι, εὖ ναιόμενον πολίεθρον,  
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,  
 οὐδ' ὅσα Λαῖνος οὐδὸς ἀφήτορος ἐντὸς ἐέργει,  
 Φοῖβον Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405  
 ληῖστοι μὲν γάρ τε βόες καὶ ἵφια μῆλα,  
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·

ἀνδρὸς δὲ ψυχὴν πάλιν ἐλθεῖν οὔτε λείσθη  
 οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὁδόντων.  
 μήτηρ γάρ τέ μέ φησι θεὰ Θέτις ἀργυρόπεζα 410  
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.  
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,  
 ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·  
 εἰ δέ κεν οἴκαδ' ἴκωμι φίλην ἐς πατρίδα γαίαν,  
 ὦλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415  
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.  
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην  
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμων  
 Ἴλίου αἰπυνῆς· μάλα γάρ ἔθεν εὐρύοπα Ζεὺς  
 χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δὲ λαοί. 420  
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν  
 ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—  
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,  
 ἣ κέ σφιν νῆάς τε σόφω καὶ λαὸν Ἀχαιῶν  
 νηυσὶν ἔπι γλαφυρῆς, ἐπεὶ οὗ σφισιν ἦδε γ' ἐτοίμη, 425  
 ἦν νῦν ἐφράσσαντο ἐμεῦ ἀπομνηνίσαντος·  
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,  
 ὄφρα μοι ἐν νῆεσσι φίλην ἐς πατρίδ' ἔπηται  
 αὔριον, ἦν ἐθέλῃσιν· ἀνάγκη δ' οὗ τί μιν ἄξω.”  
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430  
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν·  
 ὁψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ  
 δάκρυ' ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν·  
 “ εἰ μὲν δὴ νόστου γε μετὰ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,  
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσι 435  
 πῦρ ἐθέλεις αἰδῆλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,  
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιποῖμην  
 οἶος ; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς  
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε

νήπιον, οὗ πω εἰδόθ' ὁμοίου πολέμοιο, 440  
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.  
 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα,  
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.  
 ὥς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοιμι  
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς 445  
 γῆρας ἀποξύσας θήσειν νέον ἡβώνοντα,  
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,  
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,  
 ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,  
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450  
 μητέρ' ἐμήν· ἥ δ' αἰὲν ἐμὲ λισσέσκετο γούνων  
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.  
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἷσθεις  
 πολλὰ κατηράτο, στυγεράς δ' ἐπεκέκλετ' Ἑρινῦς,  
 μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455  
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,  
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.  
 [τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξείῃ χαλκῷ·  
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ  
 δήμου θῆκε φάτιν καὶ ὀνειδέα πόλλ' ἀνθρώπων, 460  
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]  
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς  
 πατρὸς χωρόμενοιο κατὰ μέγαρα στρωφᾶσθαι.  
 ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἑόντες 465  
 αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισι,  
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βοῦς  
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ  
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο,  
 πολλὸν δ' ἐκ κεράμων μέθῃ πίνετο τοῖο γέροντος.  
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἵανον· 470  
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη



πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,  
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.  
 ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,  
 καὶ τότε ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475  
 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς  
 ῥεῖα, λαθὼν φύλακάς τ' ἄνδρας δμῳάς τε γυναικάς.  
 φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,  
 Φθίην δ' ἐξικόμην ἐριβόλακα, μητέρα μήλων,  
 ἐς Πηλῆα ἄναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480  
 καί μ' ἐφίλησ' ὥς εἴτε πατὴρ ὃν παῖδα φιλήσῃ  
 μούνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,  
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·  
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.  
 καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485  
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῳ  
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,  
 πρίν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας  
 ὄψον τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.  
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490  
 οἶνον ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.  
 ὥς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,  
 γὰρ φρονέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον  
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,  
 ποιεύμην, ἵνα μοί ποτ' αἰεκέα λαιγὸν ἀμύνης. 495  
 ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ  
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,  
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.  
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσι  
 λαιβῇ τε κνίσῃ τε παρατρῶπῳ· ἄνθρωποι 500  
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.  
 καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μέγαλοιο,  
 χῳλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῶ,

αἶ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιοῦσαι.  
 ἦ δ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505  
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἴαν  
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.  
 ὃς μὲν τ' αἰδέσεται κούρας Διὸς ἄσπον λούσας,  
 τὸν δὲ μέγ' ὤνησαν καὶ τ' ἔκλυον εὐχομένοιο·  
 ὃς δέ κ' ἀνήνηται καὶ τε στερεῶς ἀποείπη, 510  
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι  
 τῷ Ἄτην ἄμ' ἐπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.  
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἐπεσθαι  
 τιμὴν, ἣ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.  
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι 515  
 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαίνοι,  
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην  
 Ἀργείοισιν ἀμυνέμεναι χατέουσί περ ἔμψης·  
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν ὑπέστη,  
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520  
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἳ τε σοὶ αὐτῷ  
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης  
 μηδὲ πόδας· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.  
 οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν  
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525  
 δωρητοὶ τε πέλοντο παράρρητοί τ' ἐπέεσσι.  
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔ τι νέον γε,  
 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.  
 Κουρῆτές τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι  
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530  
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,  
 Κουρῆτες δὲ διαπραθέειν μεμαῶτες Ἀρηϊ.  
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἀρτεμις ὤρσε,  
 χωσαμένη ὃ οἱ οὔ τι θαλύσια γουνῷ ἀλωῆς  
 Οἶνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535

οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο.  
 ἦ λάθετ' ἦ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.  
 ἦ δὲ χολωσαμένη διὸν γένος ἰοχέαιρα  
 ὤρσεν ἐπὶ χλούνην σὺν ἄγριον ἀργιόδοντα,  
 ὃς κακὰ πόλλ' ἔρδεσκειν ἔθων Οἰνῆος ἀλωήν· 540  
 πολλὰ δ' ὃ γε προθέλυνμα χαμαὶ βάλε δένδρεα μακρὰ  
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μήλων.  
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,  
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας  
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσι· 545  
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.  
 ἦ δ' ἀμφ' αὐτῷ θῆκε πολλὴν κέλαδον καὶ αὐτὴν,  
 ἀμφὶ σὺνὸς κεφαλῇ καὶ δέρματι λαχνήεντι,  
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.  
 ὄφρα μὲν οὖν Μελέαγρος ἀρηΐφιλος πολέμιζε, 550  
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο  
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἑόντες·  
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδυν χόλος, ὅς τε καὶ ἄλλων  
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,  
 ἦ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555  
 κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,  
 κούρη Μαρπήσσης καλλισφύρου Εὐηνίνης  
 Ἰδεῶ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν  
 τῶν τότε—καὶ ῥα ἄνακτος ἐναντίον εἵλετο τόξον  
 Φοῖβον Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560  
 τὴν δὲ τότε' ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ  
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς  
 μήτηρ ἀλκυόνης πολυπενθέος οἶτον ἔχουσα  
 κλαῖ', ὅτε μιν ἐκάεργος ἀνὴρπασε Φοῖβος Ἀπόλλων—  
 τῇ ὃ γε παρκατέλεκτο χόλον θυμαλγέα πέσσω, 565  
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἥ ῥα θεοῖσι  
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο,

πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα  
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,  
 570  
 πρόχην καθεζομένην, δεύοντο δὲ δάκρυσι κόλποι,  
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοίτις Ἐρινὺς  
 ἔκλυεν ἐξ Ἑρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα.  
 τῶν δὲ τάχ' ἀμφὶ πύλας ὄμαδος καὶ δοῦπος ὀρώρει  
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες  
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους,  
 575  
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·  
 ὀππόθι πιότατον πεδίου Καλυδῶνος ἔραυνῆς,  
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι  
 πεντηκοντόγυον, τὸ μὲν ἥμισυ οἶνοπέδιοι,  
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι.  
 580  
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεὺς  
 οὐδοῦ ἐπεμβεβαῶς ὑψηρεφέος θαλάμοιο,  
 σείων κολλητὰς σανίδας, γοννούμενος υἱόν·  
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ  
 ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι, 585  
 οἳ οἳ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·  
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,  
 πρὶν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοῖ δ' ἐπὶ πύργων  
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστυ.  
 καὶ τότε δὴ Μελέαγρον ἐϋζώνος παράκοιτις 590  
 λίσσετ' ὀδυρομένη, καὶ οἳ κατέλεξεν ἅπαντα  
 κήδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώη·  
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,  
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.  
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595  
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανόωντα.  
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ  
 εἷξας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσαν  
 πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἦμυνε καὶ αὐτῶς.



ἀλλὰ σὺ μή μοι ταῦτα νόει φρεσί, μηδέ σε δαίμων 600  
 ἐνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη  
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις  
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.  
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης,  
 οὐκέθ' ὁμῶς τιμῆς ἔσσαι πόλεμόν περ ἀλαλκῶν.” 605

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “Φοῖνιξ, ἄττα γεραιέ, διοτρεφές, οὐ τί με ταύτης  
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,  
 ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμῇ 610  
 ἐν στήθεσσι μένη καί μοι φίλα γούνατ' ὀρώρη.  
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
 μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,  
 Ἀτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδὲ τί σε χρὴ  
 τὸν φιλέειν, ἵνα μή μοι ἀπέχθαι φιλέουντι.  
 καλόν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδῃ· 615  
 ἴσον ἐμοὶ βασίλευε καὶ ἥμισυ μείρεο τιμῆς.  
 οὔτοι δ' ἀγγελεύουσι, σὺ δ' αὐτόθι λέξεο μίμνων  
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφι  
 φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν.”

Ἦ, καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620  
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὅφρα τάχιστα  
 ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας  
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·  
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
 ἴομεν· οὐ γάρ μοι δοκείε μῦθοιο τελευτῇ 625  
 τῇδ' ὃδῳ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα  
 χρὴ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθόν περ ἔόντα,  
 οἷον νῦν ἔσται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς  
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν,  
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἑταίρων 630  
 τῆς ἧ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,

νηλής· καὶ μέν τις τε κασιγνήτοιο φονῆος  
 ποιὴν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·  
 καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,  
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635  
 ποιὴν δεξαμένῳ· σοὶ δ' ἄλληκτόν τε κακόν τε  
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης  
 οἷης· νῦν δέ τοι ἐπὶ παρὶσχομεν ἔξοχ' ἀρίστας,  
 ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμόν,  
 αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοί εἰμεν 640  
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλον  
 κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,  
 πάντα τί μοι κατὰ θυμὸν εἰσαο μυθήσασθαι· 645  
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε κείνων  
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν  
 Ἀτρεΐδης, ὥς εἴ τιν' ἀτίμητον μετανάστην.  
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·  
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650  
 πρὶν γ' υἷδν Πριάμοιο daίφρονος, Ἐκτορα δῖον,  
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι  
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.  
 ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηϊ μελαίνῃ  
 Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἴω.” 655

Ὡς ἔφαθ', οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον  
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.  
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε  
 Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.  
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε, 660  
 κῶεά τε ῥῆγός τε λῖνοιό τε λεπτὸν ἄωτον.  
 ἔνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ δῖαν ἔμιμνεν.  
 αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης εὐπήκτον·

τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγε,  
 Φόρβαντος θυγάτηρ, Διομήδη καλλιπάρῃος. 665  
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ  
 Ἴφιδι ἐϋζωνος, τὴν οἱ πόρε διὸς Ἀχιλλεύς  
 Σκύρον ἐλὼν αἰπεῖαν, Ἐνυῆος πτολίεθρον.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαι γέγοντο,  
 τοὺς μὲν ἄρα χρυσεόισι κυπέλλοις νῆες Ἀχαιῶν 670  
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἔκ τ' ἐρέοντο·  
 πρῶτος δ' ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 “εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
 ἧ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,  
 ἧ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;” 675

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·  
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 κείνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον  
 πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἡδὲ σὰ δῶρα.  
 αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680  
 ὅππως κεν νῆάς τε σόφως καὶ λαὸν Ἀχαιῶν  
 αὐτὸς δ' ἠπείλησεν ἅμ' ἡοῖ φαινομένηφι  
 νῆας ἐϋστέλμους ἅλαδ' ἐλκέμεν ἀμφιελίσσας.  
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθῆσασθαι  
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆετε τέκμωρ 685  
 Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς  
 χεῖρα ἐὼν ὑπερέσχε, τεθαρσῆκαςι δὲ λαοί.  
 ὥς ἔφατ'· εἰσὶ καὶ οἷδε τὰδ' εἰπέμεν, οἳ μοι ἔποντο,  
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.  
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει, 690  
 ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται  
 αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὐ τί μιν ἄξει.”

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ  
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.  
 δὴν δ' ἄνεφ ἦσαν τετιηότες νῆες Ἀχαιῶν 695

ὕψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·  
 “ Ἄτρεϊδὴ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,  
 μυρία δῶρα διδούς· ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως·  
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνορήσιν ἐνῆκας. 700  
 ἀλλ' ἦ τοι κείνον μὲν ἐάσομεν, ἦ κεν ἴησιν,  
 ἦ κε μένῃ· τότε δ' αὖτε μαχήσεται, ὅππότε κέν μιν  
 θυμὸς ἐνὶ στήθεσσι νύξῃ καὶ θεὸς ὄρσῃ.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·  
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705  
 σίτου καὶ οἴνου· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·  
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,  
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους  
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρότοισι μάχεσθαι.”  
 ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710  
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.  
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίῃνδε ἕκαστος,  
 ἐνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλουντο.



## ΙΛΙΑΔΟΣ Κ.

### Δολώνεια.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν  
εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·  
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,  
ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα.  
ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἡϋκόμοιο, 5  
τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἐχάλασαν  
ἢ νιφετόν, ὅτε πέρ τε χιὼν ἐπάλυνεν ἀρούρας,  
ἢ ἐποθὶ πτολέμοιο μέγα στόμα πενκεδανοῖο,  
ὥς πυκίν' ἐν στήθεσσιν ἀνεστενάχισ' Ἀγαμέμνων  
νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός. 10  
ἢ τοι ὅτ' ἐς πεδλίον τὸ Τρωϊκὸν ἀθρήσεις,  
θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,  
αὐλῶν συρίγγων τ' ἐνοπὴν ὀμαδόν τ' ἀνθρώπων.  
αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,  
πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15  
ὑψόθ' ἐόντι Δίῃ, μέγα δ' ἔστενε κυδάλιμον κῆρ.  
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,  
Νέστορ' ἐπὶ πρῶτον Νηληϊῖον ἐλθέμεν ἀνδρῶν,  
εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,  
ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20  
ὀρθωθεὶς δ' ἐνδυνε περὶ στήθεσσι χιτῶνα,  
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
ἀμφὶ δ' ἔπειτα δαφοινὸν ἐέσσατο δέρμα λέοντος

αἶθωνος μεγάλοιο ποδηγεκές, εἴλετο δ' ἔγχος.

ὥς δ' αὐτως Μενέλαον ἔχε τρόμος—οὐδὲ γὰρ αὐτῷ 25

ὑπνος ἐπὶ βλεφάροισιν ἐφίζανε—μή τι πάθοιεν

Ἀργεῖοι, τοὶ δὴ ἔθεν εἵνεκα πουλὺν ἐφ' ὑγρὴν

ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.

παρδαλή μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε

ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν ἀείρας 30

θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.

βῆ δ' ἴμεν ἀνστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων

Ἀργείων ἦνασσε, θεὸς δ' ὥς τίετο δῆμω.

τὸν δ' εὐρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλὰ

νῆτ' πάρα πρύμνῃ· τῷ δ' ἀσπᾶσιος γένετ' ἐλθών. 35

τὸν πρότερος προσέειπε βοῇν ἀγαθὸς Μενέλαος·

“τίφθ' οὕτως, ἡθεῖε, κορύσσεαι ; ἦ τιν' ἑταίρων

ἔτρυνέεις Τρώεσσιν ἐπίσκοπον ; ἀλλὰ μάλ' αἰνῶς

δεῖδω μὴ οὗ τίς τοι ὑπόσχηται τόδε ἔργον,

ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθών 40

νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·

“χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφὲς ᾧ Μενέλαε,

κερδαλής, ἢ τίς κεν ἐρύσσεται ἡδὲ σαώσει

Ἀργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45

Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·

οὐ γάρ πω ἰδόμην, οὐδ' ἔκλυον αὐδήσαντος,

ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,

ὅσσ' Ἐκτωρ ἔρρεξε διίφιλος υἱᾶς Ἀχαιῶν,

αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50

ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργείοισι

δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.

ἀλλ' ἴθι νῦν Αἴαντα καὶ Ἰδομενῆα κάλεσσον

ρίμφα θέων παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον

εἶμι, καὶ ὀτρυνέω ἀνστήμεναι, αἶ κ' ἐθέλησιν 55

ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἥδ' ἐπιτεῖλαι.  
 κείνῳ γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ νίδος  
 σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὀπάων  
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῆν ἀγαθὸς Μενέλαος· 6c  
 “ πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἥδὲ κελεύεις ;  
 αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὃ κεν ἔλθῃς,  
 ἥε θέω μετὰ σ' αὐτίς, ἐπὴν εὖ τοῖς ἐπιτείλω ;”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 65  
 “ αὐθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιν  
 ἐρχομένων· πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι.  
 φθέγγεο δ' ἥ κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,  
 πατρόθεν ἐκ γενεῆς ὀνομάζων ἀνδρα ἕκαστον,  
 πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,  
 ἀλλὰ καὶ αὐτοί περ πονεώμεθα· ὧδέ που ἄμμι 70  
 Ζεὺς ἐπὶ γιγνομένοισιν ἔει κακότητα βαρεῖαν.”

Ὡς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας·  
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν·  
 τὸν δ' εὔρεν παρά τε κλισίῃ καὶ νηϊ μελαίνῃ  
 εὐνῇ ἔνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75  
 ἄσπις καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.

πὰρ δὲ ζωστήρ κείμε παναίολος, ᾧ ῥ' ὁ γεραῖος  
 ζῶννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο  
 λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ.  
 ὀρθωθεὶς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80  
 Ἀτρεΐδην προσέειπε καὶ ἐξερεείνετο μύθῳ·

“ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἷος  
 νύκτα δι' ὀρφναίην, ὅτε θ' εὕδουσι βροτοὶ ἄλλοι ;  
 ἥέ τιν' οὐρήων διζήμενος, ἥ τιν' ἐταίρων ;  
 φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ ;” 85

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 “ ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,

γνώσεται Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων  
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμῇ  
 ἐν στήθεσσι μένη καί μοι φίλα γούνατ' ὀρώρη. 90  
 πλάζομαι ὦδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος  
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κῆδ' Ἀχαιῶν.  
 αἰνῶς γὰρ Δαναῶν περιδείδεια, οὐδέ μοι ἦτορ  
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω  
 στηθέων ἐκθρόσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95  
 ἀλλ' εἴ τι δραινείς, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,  
 δεῦρ' ἐς τοὺς φύλακας καταβήομεν, ὄφρα ἴδωμεν,  
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἡδὲ καὶ ὕπνῳ  
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.  
 δυσμενέες δ' ἄνδρες σχεδὸν ἦαται· οὐδέ τι ἴδμεν 100  
 μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι."

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
 "Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 οὐ θην Ἑκτορι πάντα νοήματα μητίετα Ζεὺς  
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105  
 κῆδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς  
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.  
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,  
 ἡμὲν Τυδείδην δουρικλυτὸν ἡδ' Ὀδυσῆα  
 ἡδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110  
 ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,  
 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·  
 τῶν γὰρ νῆες ἕασιν ἐκαστάτω, οὐδὲ μάλ' ἐγγύς.  
 ἀλλὰ φίλον περ ἐόντα καὶ αἰδοῖον Μενέλαον  
 νεικέσω, εἴ πέρ μοι νεμεσήσῃαι, οὐδ' ἐπικεύσω, 115  
 ὥς εὔδει, σοὶ δ' οἶψ' ἐπέτρεψεν πονέεσθαι.  
 νῦν ὄφελεν κατὰ πάντας ἀριστήας πονέεσθαι  
 λισσόμενος· χρεῖω γὰρ ἰκάνεται οὐκέτ' ἀνεκτός."

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·



“ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120  
πολλάκι γὰρ μεθειῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,  
οὔτ’ ὅκνῳ εἴκων οὔτ’ ἀφραδίῃσι νόοιο,  
ἀλλ’ ἐμέ τ’ εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὀρμήν.  
νῦν δ’ ἐμέο πρότερος μάλ’ ἐπέγρετο καὶ μοι ἐπέστη·  
τὸν μὲν ἐγὼ προέηκα καλήμεναι οὓς σὺ μεταλλᾷς. 125  
ἀλλ’ ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων  
ἐν φυλάκεσσ’, ἵνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
“οὔτως οὐ τίς οἱ νεμεσήσεται οὐδ’ ἀπιθήσει  
Ἀργείων, ὅτε κέν τιν’ ἐποτρύνῃ καὶ ἀνώγῃ.” 130

ᾧ εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,  
ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
ἀμφὶ δ’ ἄρα χλαῖναν περονήσατο φοινικέεσσαν  
διπλὴν ἐκταδίην, οὔλη δ’ ἐπενήνοθε λάχνη.  
εἶλετο δ’ ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ, 135  
βῆ δ’ ἵεναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
πρῶτον ἔπειτ’ Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,  
ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότα Νέστωρ  
φθεγξάμενος· τὸν δ’ αἶψα περὶ φρένας ἤλυθ’ ἰωή,  
ἐκ δ’ ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπε· 140  
“τίφθ’ οὔτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε  
νύκτα δι’ ἀμβροσίην, ὅ τι δὴ χρειῶ τόσον ἵκει ;”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
“διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,  
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς. 145  
ἀλλ’ ἔπευ, ὅφρα καὶ ἄλλον ἐγείρομεν, ὃν τ’ ἐπέοικε  
βουλὰς βουλεύειν, ἢ φευγέμεν ἢ ἐμάχεσθαι.”

ᾧ εἰπὼν φάθ’, ὃ δὲ κλισίῃνδε κιῶν πολύμητις Ὀδυσσεὺς  
ποικίλον ἀμφ’ ὥμοισι σάκος θέτο, βῆ δὲ μετ’ αὐτούς.  
βὰν δ’ ἐπὶ Τυδεΐδην Διομήδεα· τὸν δ’ ἐκίχανον 150  
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ’ ἐταῖροι

εὖδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν  
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῆλε δὲ χαλκὸς  
 λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃ γ' ἦρως  
 εὖδ', ὑπὸ δ' ἔστρωτο ρινὸν βοὸς ἀγραύλοιο, 155  
 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.

τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότα Νέστωρ,  
 λάξ ποδὶ κινήσας, ὦτρυνέ τε νείκεσέ τ' αὐτην·  
 “ἔγρεο, Τυδέος υἱέ· τί πάννυχον ὕπνον ἀωτεῖς ;  
 οὐκ αἶεις ὥς Τρώες ἐπὶ θρωσμῷ πεδίοιο 160  
 ἦται ἀγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει ;”

ἄΩς φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “σχέτλιός ἐσσι, γεραιέ· σὺ μὲν πόνου οὐ ποτε λήγεις.  
 οὐ νυ καὶ ἄλλοι ἔασιν νεώτεροι υἱες Ἀχαιῶν, 165  
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων  
 πάντη ἐποιχόμενοι ; σὺ δ' ἀμήχανός ἐσσι, γεραιέ.”

Τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότα Νέστωρ·  
 “ναὶ δὴ ταυτὰ γε πάντα, φίλος, κατὰ μοῖραν εἶπες.  
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170  
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·  
 ἀλλὰ μάλα μεγάλη χρεῖω βεβίηκεν Ἀχαιοῦς.  
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς  
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἢ βιῶναι.  
 ἀλλ' ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν 175  
 ἀνστησον—σὺ γάρ ἐσσι νεώτερος—εἴ μ' ἐλεαίρεις.”

ἄΩς φάθ', ὁ δ' ἀμφ' ὥμοισιν ἐέσσατο δέρμα λέοντος  
 αἰθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.  
 βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἦρως.

Οἱ δ' ὅτε δὴ φυλάκεσιν ἐν ἀγρομένοισιν ἔμιχθεν, 180  
 οὐδὲ μὲν εὖδοντας φυλάκων ἡγήτορας εὗρον,  
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν ἦατο πάντες.  
 ὥς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ

θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην  
 ἔρχεται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185  
 ἀνδρῶν ἠδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὀλώλει  
 ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουιν ὀλώλει  
 νύκτα φυλασσομένοισι κακήν· πεδίοιενδ' ἄρ' αἰεὶ  
 τετράφαθ', ὀππότε' ἐπὶ Τρώων αἴτιον ἰόντων.  
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ 190  
 [καὶ σφ' εὖ φωνήσας ἔπεα πτερόεντα προσηύδα·]  
 “οὔτ' ἄν νῦν, φίλα τέκνα, φυλάσσετε· μηδὲ τιν' ὕπνος  
 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.”

ᾧ ὣς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔπουντο  
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195  
 τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς  
 ἦϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.  
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο  
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος  
 πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἑκτωρ 200  
 ὁλλὺς Ἀργείους, ὅτε δὴ περὶ νύξ' ἐκάλυνσεν.  
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφανσκον·  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·  
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐφ' αὐτοῦ  
 θυμῷ τολμήεντι μετὰ Τρώας μεγαθύμους 205  
 ἐλθεῖν, εἴ τινά που δηῖων ἔλοι ἐσχατόωντα,  
 ἢ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,  
 ἄσσα τε μητιώωσι μετὰ σφίσιν, ἢ μεμάασιν  
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε  
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς. 210  
 ταῦτά κε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι  
 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη  
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·  
 ὅσσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,  
 τῶν πάντων οἱ ἕκαστος ὅϊν δώσουσι μέλαιναν 215

θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον,  
αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνῃσι παρέσται.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
τοῖσι δὲ καὶ μετέειπε βοῇν ἀγαθὸς Διομήδης·

“Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220  
ἀνδρῶν δυσμενέων δύναι στρατὸν ἐγγὺς ἐόντων,  
Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἅμ' ἔποιτο καὶ ἄλλος,  
μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.  
σύν τε δὺ' ἐρχομένω, καί τε πρὸ δ' τοῦ ἐνόησεν  
ὅπως κέρδος ἔη· μῦθος δ' εἴ πέρ τε νοήσῃ, 225  
ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις.”

ἌΩς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι.  
ἠθελέτην Αἴαντε δύω, θεράποντες ἼΑρηος,  
ἠέλεε Μηριόνης, μάλα δ' ἠέλεε Νέστορος υἱός,  
ἠέλεε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230  
ἠέλεε δ' ὁ τλήμων Ὀδυσσεὺς καταδύναι ὄμιλον  
Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.  
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
“Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
τὸν μὲν δὴ ἔταρόν γ' αἰρήσεται, ὃν κ' ἐθέλησθα, 235  
φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.  
μηδὲ σύ γ' αἰδόμενος σῇσι φρεσὶ τὸν μὲν ἀρείω  
καλλείπειν, σὺ δὲ χεῖρον' ὀπάσσειαι αἰδοῖ εἴκων,  
ἐς γενεὴν ὀρόων, μηδ' εἰ βασιλεύτερός ἐστιν.”

ἌΩς ἔφατ', ἔδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240  
τοῖς δ' αὖτις μετέειπε βοῇν ἀγαθὸς Διομήδης·  
“εἰ μὲν δὴ ἔταρόν γε κελεύετέ μ' αὐτὸν ἐλέσθαι,  
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,  
οὗ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ  
ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παιλλὰς Ἀθήνη. 245  
τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο  
ἅμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι.”



Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·  
 “Τυδεΐδῃ, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει·  
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250  
 ἀλλ' ἴομεν· μάλα γὰρ νῦν ἄνεται, ἐγγύθι δ' ἡώς,  
 ἄστρα δὲ δὴ προβέβηκε, παρώχωκεν δὲ πλέων νῦν  
 τῶν δύν μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.”

ᾧ Ως εἰπόνθ' ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.  
 Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255  
 φάσγανον ἄμφηκες—τὸ δ' ἐὼν παρὰ νηὶ λέλειπτο—  
 καὶ σάκος· ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε  
 ταυρεῖην, ἀφαλὸν τε καὶ ἄλλοφον, ἣ τε καταῖτυξ  
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηνῶν.  
 Μηριόνης δ' Ὀδυσῆϊ δίδου βιδὸν ἠδὲ φαρέτρην 260  
 καὶ ξίφος, ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκε  
 ῥινόυ ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν  
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες  
 ἀργιόδοντος υἱὸς θαμέες ἔχον ἔνθα καὶ ἔνθα  
 εὔ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει. 265  
 τήν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο  
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,  
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·  
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι,  
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι· 270  
 δὴ τότε Ὀδυσσεύς πύκασεν κάρη ἀμφιτεθείσα.

Τὼ δ' ἐπεὶ οὖν ὄπλοισιν ἐνὶ δεινοῖσιν ἐδύτην,  
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.  
 τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγὺς ὁδοῖο  
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275  
 νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἤκουσαν.  
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη·  
 “κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἣ τέ μοι αἰεὶ  
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω

κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280  
 δὸς δὲ πάλιν ἐπὶ νῆας εὐκλείας ἀφικέσθαι,  
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσῃ.”

Δεύτερος αὖτ' ἠράτο βοὴν ἀγαθὸς Διομῆδης·  
 “ κέκλυθι νῦν καὶ ἐμείο, Διὸς τέκος, Ἀτρυτώνη·  
 σπεῖό μοι ὥς ὅτε πατρὶ ἅμ' ἔσπεο Τυδεΐδϊ δίῳ 285  
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ᾗει.  
 τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,  
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι  
 κείσ'· ἀτὰρ ἅψ' ἀπιὼν μάλα μέρμερα μήσατο ἔργα  
 σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέστης. 290  
 ὥς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε.  
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,  
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·  
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”

ἌΩς ἔφαν εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη. 295  
 οἱ δ' ἐπεὶ ἠρήσαντο Διὸς κούρη μεγάλαιοι,  
 βάν ῥ' ἵμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,  
 ἅμ φόνον, ἅν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἷμα.

Οὐδὲ μὲν οὐδὲ Τρώας ἀγήνορας εἶας Ἐκτωρ  
 εὔδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300  
 ὅσσοι ἔσαν Τρώων ἠγήτορες ἠδὲ μέδοντες·  
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·  
 “ τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε  
 δώρῳ ἐπι μέγαλῳ ; μισθὸς δέ οἱ ἄρκιος ἔσται.  
 δώσω γὰρ δίφρον τε δύω τ' ἐριαύχενας ἵππους, 305  
 οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,  
 ὅς τίς κε τλαίῃ, οἳ τ' αὐτῷ κῦδος ἄροιτο,  
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι  
 ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,  
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρῃσι δαμέντες 310  
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι

νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

Ἄς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱὸς  
 κήρυκος θείοιο, πολύχρυσος πολύχαλκος, 315  
 ὃς δὴ τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδώκης·  
 αὐτὰρ ὁ μῦθος ἔην μετὰ πέντε κασιγνήτησιν.  
 ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν·  
 “Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ  
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320  
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὅμοσσον  
 ἦ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ  
 δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα,  
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·  
 τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὄφρ' ἂν ἴκωμαι 325  
 νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι  
 βουλὰς βουλεύειν, ἣ φευγέμεν, ἥε μάχεσθαι.”

Ἄς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὅμοσεν·  
 “ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,  
 μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 330  
 Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεῖσθαι.”

Ἄς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν·  
 αὐτίκα δ' ἀμφ' ὥμοισιν ἐβάλλετο καμπύλα τόξα,  
 ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,  
 κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα, 335  
 βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν  
 ἐλθὼν ἐκ νηῶν ἂψ Ἑκτορι μῦθον ἀποίσειν.  
 ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,  
 βῆ ῥ' ἂν ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα  
 διογενὴς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν· 340  
 “οὗτός τις, Διομήδης, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,  
 οὐκ οἷδ' ἣ νήεσσιν ἐπίσκοπος ἡμετέρησιν,  
 ἦ τινα συλήσων νεκῶν κατατεθνηῶτων.

ἀλλ' ἐώμην μιν πρῶτα παρεξελθεῖν πεδλοιο  
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345  
 καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεσσιν,  
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλῆιν,  
 ἔγχει ἐπαΐσσων, μή πως προτὶ ἄστυ ἀλύξῃ."

ᾠς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσι  
 κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίησιν. 350  
 ἀλλ' ὅτε δὴ ῥ' ἀπέην ὅσσον τ' ἐπὶ οὔρα πέλονται  
 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν  
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—  
 τὼ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας.  
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἐταίρους 355  
 ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.  
 ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηνεκὲς ἧ καὶ ἔλασσον,  
 γνῶ ῥ' ἄνδρας δηϊούς, λαιψηρὰ δὲ γούνατ' ἐνώμα  
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.  
 ὥς δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης, 360  
 ἧ κεμάδ' ἧε λαγῶν ἐπείγετον ἐμμενὲς αἰεὶ  
 χῶρον ἄν' ὑλήενθ', ὁ δέ τε προθέησι μεμηκώς,  
 ὥς τὸν Τυδεΐδης ἦδ' ὁ πτολίπορθος Ὀδυσσεὺς  
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.  
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγῆσέσθαι φυλάκεσσι 365  
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη  
 Τυδεΐδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων  
 φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεύτερος ἔλθοι.  
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·  
 "ἧέ μὲν', ἧέ σε δουρὶ κιχήσομαι, οὐδέ σέ φημι 370  
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον."

Ἡ ῥα, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός·  
 δεξιτερὸν δ' ὑπὲρ ὦμον ἐΰξου δουρὸς ἀκωκῇ  
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε  
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων— 375



χλωρὸς ὑπαὶ δείους· τὼ δ' ἀσθμαίνοντε κιχήτην,  
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἠΐδα·  
 “ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον  
 χαλκὸς τε χρυσὸς τε πολύκμητός τε σίδηρος,  
 τῶν κ' ὕμιν χαρίσαιο πατὴρ ἀπερείσι' ἄποινα, 380  
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
 πῇ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385  
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;  
 ἢ τινα συλήσων νεκρῶν κατατεθνηώτων ;  
 ἢ σ' Ἔκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα  
 νῆας ἔπι γλαφυράς ; ἢ σ' αὐτὸν θυμὸς ἀνῆκε ;”

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυῖα· 390  
 “πολλῇσιν μ' ἄτησι παρέκ νόον ἤγαγεν Ἔκτωρ,  
 ὅς μοι Πηλεΐωνος ἀγαυοῦ μώνυχας ἵππους  
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ,  
 ἠνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν  
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πύθεσθαι 395  
 ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,  
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες  
 φύξιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι  
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

Τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· 400  
 “ἢ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,  
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ  
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἦδ' ὀχέεσθαι,  
 ἄλλῳ γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 405  
 ποῦ νῦν δεῦρο κιῶν λίπες Ἔκτορα, ποιμένα λαῶν ;  
 ποῦ δέ οἱ ἔντεα κεῖται Ἀρήϊα, ποῦ δέ οἱ ἵπποι ;

πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαί τε καὶ εὐναί ;  
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἥ μεμάασιν  
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε 410  
 ἅψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς."

Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·  
 "τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.  
 Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,  
 βουλὰς βουλεύει θείου παρὰ σήματι Ἴλου, 415  
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἴρειαι, ἥρως,  
 οὗ τις κεκριμένη ρύεται στρατὸν οὐδὲ φυλάσσει.  
 ὅσσοι μὲν Τρώων πυρὸς ἐσχάροι, οἷσιν ἀνάγκη,  
 οἱ δ' ἐγρηγόρθασιν φυλασσέμεναί τε κέλονται  
 ἀλλήλοισ'· ἀτὰρ αὖτε πολὺκλητοὶ ἐπίκουροι 420  
 εὖδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·  
 οὐ γάρ σφιν παῖδες σχεδὸν ἦται οὐδὲ γυναικες."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 "πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν  
 εὖδουσ', ἦ ἀπάνευθε ; δῖειπέ μοι, ὄφρα δαείω." 425

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·  
 "τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.  
 πρὸς μὲν ἁλὸς Κᾶρες καὶ Παῖονες ἀγκυλότοξοι  
 καὶ Λέλεγες καὶ Καύκωνες δῖοί τε Πελασγοί,  
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι 430  
 καὶ Φρύγες ἱππόμαχοι καὶ Μήονες ἱπποκορυσταί.  
 ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;  
 εἰ γὰρ δὴ μέματον Τρώων καταδῦναι ὄμιλον,  
 Θρηϊκὲς οἷδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων·  
 ἐν δέ σφιν Ῥήσος βασιλεύς, πᾶις Ἡϊονῆος. 435  
 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·  
 λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι·  
 ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται·  
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,

ἦλνθ' ἔχων· τὰ μὲν οὐ τι καταβνητοῖσιν ἔοικεν 440  
 ἄνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.  
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,  
 ἢ μὲ δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶ,  
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμείο,  
 ἢ κατ' αἶσαν ἔειπον ἐν ὑμῖν, ἦε καὶ οὐκί. 445

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
 “μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶ,  
 ἐσθλά περ ἀγγείλας, ἐπεὶ ἴκεο χεῖρας ἐς ἡμάς.  
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἢ μεθώμεν,  
 ἦ τε καὶ ὕστερον εἴσθα θοὰς ἐπὶ νῆας Ἀχαιῶν, 450  
 ἢ διοπτρεύσων ἢ ἐναντίβιον πολεμίζων·  
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,  
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν.”

Ἦ, καὶ ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ  
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε 455  
 φασγάνῳ αἰξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·  
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.  
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο  
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·  
 καὶ τὰ γ' Ἀθηναίῃ ληϊτιδὶ δῖος Ὀδυσσεὺς 460  
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἠΰδα·  
 “χαῖρε, θεά, τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ  
 πάντων ἀθανάτων ἐπιδωσόμεθ'· ἀλλὰ καὶ αὖτις  
 πέμψου ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”

ᾧ Ως ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἰέρας 465  
 θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,  
 συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄξους,  
 μὴ λάθοι αὖτις ἰόντε θοὴν διὰ νύκτα μέλαιναν.  
 τῷ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,  
 αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἴξον ἰόντες. 470  
 οἱ δ' εὖδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν

καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον  
 τριστοιχί· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι.  
 Ῥῆσος δ' ἐν μέσῳ εὐδρε, παρ' αὐτῷ δ' ὠκέες ἵπποι  
 ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδευντο. 475  
 τὸν δ' Ὀδυσσεὺς προπάροιθεν ἰδὼν Διομῆδεϊ δείξεν·  
 “οὗτός τοι, Διόμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,  
 οὓς νῶϊν πίφανσκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.  
 ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ  
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λύ' ἵππους· 480  
 ἦε σύ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

Ὡς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,  
 κτείνει δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικῆς  
 ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι γαῖα.  
 ὥς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθών, 485  
 αἴγειςιν ἢ οἶεσσι, κακὰ φρονέων ἐνοροῦσῃ,  
 ὥς μὲν Θρήϊκας ἄνδρας ἐπώχετο Τυδέος υἱός,  
 ὄφρα δυνώδεκ' ἔπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύς,  
 ὃν τινα Τυδεΐδης ἄορι πλήξειε παραστάς,  
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε, 490  
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι  
 ῥεῖα διέλθοιεν μηδὲ τρομεοίατο θυμῷ  
 νεκροῖς ἀμβαίνοντες· ἀθήεσσον γὰρ ἔτ' αὐτῶν.  
 ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,  
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα 495  
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη  
 τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης.  
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,  
 σὺν δ' ἦειρεν ἱμάσι καὶ ἐξήλαυνεν ὁμίλου  
 τόξῳ ἐπιπλήσσων, ἐπεὶ οὐ μάστιγα φαεινὴν 500  
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·  
 ῥοίζησεν δ' ἄρα πιφάυσκων Διομῆδεϊ δίῳ.

Αὐτὰρ ὁ μερμήριζε μένων ὃ τι κύντατον ἔρδοι,



ἦ ὃ γε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,  
ῥυμοῦ ἐξερύοι ἦ ἐκφέροι ὑψόσ' αἰείρας, 505

ἦ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.  
ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη  
ἐγγύθεν ἱσταμένη προσέφη Διομήδεα δῖον·

“ νόστον δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,  
νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510  
μή πού τις καὶ Τρώας ἐγείρῃσιν θεὸς ἄλλος.”

ᾧ φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,  
καρπαλίμως δ' ἵππων ἐπεβήσετο· κόψε δ' Ὀδυσσεὺς  
τόξῳ· τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515  
ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν·

τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,  
ᾧρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,  
Ῥήσου ἀνεψιὸν ἐσθλόν· ὁ δ' ἐξ ὕπνου ἀνορούσας, 520  
ὥς ἴδε χῶρον ἐρήμον, ὅθ' ἕστασαν ὠκέες ἵπποι,

ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν,  
ῥμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἐταῖρον.  
Τρώων δὲ κλαγγή τε καὶ ἄσπετος ᾧρτο κυδοιμὸς  
θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα, 525  
ὅσος ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας.

Οἱ δ' ὅτε δὴ ῥ' ἵκανον ὅθι σκοπὸν Ἑκτορος ἔκταν,  
ἔνθ' Ὀδυσσεὺς μὲν ἔρυξε διίφιλος ὠκέας ἵππους;  
Τυδεΐδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα  
ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων·  
μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην 530  
νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.  
Νέστωρ δὲ πρῶτος κτύπον ἄϊε φώνησέν τε·

“ ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,  
ψεύσομαι, ἦ ἔτυμον ἐρέω ; κέλεται δέ με θυμός.  
ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει. 535

αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης  
 ᾧδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·  
 ἀλλ' αἰνῶς δεῖδοικα κατὰ φρένα μή τι πάθωσιν  
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.”

Οὐ πῶ πάν εἴρητο ἔπος ὅτ' ἄρ' ἦλυθον αὐτοί. 540  
 καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες  
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μειλιχίοισι·  
 πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότα Νέστωρ·  
 “ εἴπ' ἄγε μ', ᾧ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
 ὅπως τούσδ' ἵππους λάβητον, καταδύντες ὄμιλον 545  
 Τρώων, ἣ τίς σφωε πόρεν θεὸς ἀντιβολήσας.  
 αἰνῶς ἀκτίνεσσιν ἐοικότες ἠελίοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι, οὐδέ τί φημι  
 μιμνάξειν παρὰ νηυσὶ γέρων περ ἐὼν πολεμιστῆς·  
 ἀλλ' οὐ πῶ τοίους ἵππους ἴδον οὐδ' ἐνόησα. 550  
 ἀλλὰ τιν' ὕμμ' δῖω δόμεναι θεὸν ἀντιάσαντα·  
 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς  
 κούρη τ' αἰγιόχοιο Διὸς γλαυκῶπις Ἀθήνη.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 “ ᾧ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν, 555  
 ῥεῖα θεός γ' ἐθέλων καὶ ἀμείνονας ἡέ περ οἶδε  
 ἵππους δωρήσαιτ', ἐπεὶ ἦ πολὺ φέρτεροί εἰσιν.  
 ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἑρεεῖνεις,  
 Θρηϊκιοὶ· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης  
 ἔκτανε, πὰρ δ' ἐτάρους δυοκαῖδεκα πάντας ἀρίστους. 560  
 τὸν τρισκαιδέκατον σκοπὸν εἴλομεν ἐγγύθι νηῶν,  
 τὸν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο  
 Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί.”

ᾧ εἰπὼν τάφροιο διήλασε μώνυχας ἵππους  
 καγχαλῶν· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565  
 οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυκτον ἴκοντο,  
 ἵππους μὲν κατέδησαν εὐτμήτοισιν ἱμάσι

φάτνη ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι  
 ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες·  
 νηὶ δ' ἐνὶ πρύμνῃ ἕναρα βροτόεντα Δόλωνος  
 θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαίᾱτ' Ἀθήνῃ.  
 αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση  
 ἐσβάντες κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.  
 αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν  
 νύψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ,  
 ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.  
 τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ  
 δείπνῳ ἐφιζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνῃ  
 πλείου ἀφυσσόμενοι λεῖβον μελιηδέα οἶνον.

570

575

## ΙΛΙΑΔΟΣ Α.

### Ἀγαμέμνωνος ἀριστεία.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο  
ῶρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσι·  
Ζεὺς δ' Ἐριδα προΐαλλε θεὰς ἐπὶ νῆας Ἀχαιῶν  
ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.  
στῇ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ,  
ἥ ῥ' ἐν μεσσάτῳ ἔσκε γεγυνέμεν ἀμφοτέρωσθε,  
ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο  
ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας  
εἵρυσαν, ἡνορέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.  
ἔνθα στᾶσ' ἦϋσε θεὰ μέγα τε δεινόν τε  
ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω  
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.  
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι  
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζώννυσθαι ἄνωγεν  
Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.  
κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε  
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνε,  
τόν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι.  
πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ  
ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·  
τοὔνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.

5

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15

20



τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κῦάνοιο,  
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέροιο· 25  
 κῦάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν  
 τρεῖς ἐκάτερθ', ἴρισσιν ἑοικότες, ἄς τε Κρονίων  
 ἐν νέφεϊ στήριξε, τέρας μερόπων ἀνθρώπων.  
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι  
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30  
 ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρός.  
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,  
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,  
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐείκοσι κασσιτέροιο  
 λευκοί, ἐν δὲ μέσοισιν ἦεν μέλανος κῦάνοιο. 35  
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο  
 δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.  
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ  
 κῦάνεος ἐλέλικοτο δράκων, κεφαλαὶ δέ οἱ ἦσαν  
 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40  
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
 εἵλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,  
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω  
 λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45  
 τιμῶσαι βασιλῆα πολυχρύσοιο Μυκῆνης.  
 Ἕνιόχῳ μὲν ἔπειτα ἐφ' ἐπέτελλεν ἕκαστος  
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὖθ' ἐπὶ τάφρῳ,  
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες  
 ῥώοντ'· ἄσβεστος δὲ βοὴ γένετ' ἠῶθι πρό. 50  
 φθὰν δὲ μέγ' ἱππήων ἐπὶ τάφρῳ κοσμηθέντες,  
 ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν  
 ὦρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἑέρσας  
 αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλε  
 πολλὰς ἰφθίμους κεφαλὰς Ἀἴδι προΐάψειν. 55

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμφῷ πεδίῳιο,  
 Ἐκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα  
 Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὧς τίετο δῆμῳ,  
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγῆνορα δῖον  
 ἡΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60  
 Ἐκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἐΐσην.  
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ  
 παμφαίνων, τοτὲ δ' αὖτις ἔδν νέφεα σκιάοντα,  
 ὧς Ἐκτωρ ὅτ' ἐν μέν τε μετὰ πρώτοισι φάνεσκεν,  
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ 65  
 λάμφ' ὧς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

Οἱ δ', ὧς τ' ἀμνητῆρες ἐναντίοι ἀλλήλοισιν  
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν  
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·  
 ὧς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70  
 δῆλουν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο.  
 Ἰσας δ' ὑσμίνῃ κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὧς  
 θῦνον· Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορώσα·  
 οἷη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν,  
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75  
 σφοῖσιν ἐνὶ μεγάροισι καθήατο, ἦχι ἐκάστῳ  
 δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.  
 πάντες δ' ἡτιόωντο κελαινεφέα Κρονίωνα,  
 οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.  
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατὴρ· ὁ δὲ νόσφι λιασθεῖς 80  
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίῳν,  
 εἰσορώων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν  
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.

Ὅφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,  
 τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πῖπτε δὲ λαός· 85  
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δειῖπνον  
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

τάμνων δένδρεα μάκρα, ἄδος τέ μιν ἵκετο θυμόν,  
 σίτου τε γλυκεροῖο περὶ φρένας ἥμερος αἶρεϊ,  
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90  
 κεκλόμενοι ἐτάροισι κατὰ στίχας· ἐν δ' Ἀγαμέμνων  
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,  
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.  
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·  
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῃ δουρὶ 95  
 νύξ', οὐδὲ στεφάνη δόρυ οἱ σχέθε χαλκοβάρεια,  
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέον, ἐγκέφαλος δὲ  
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.  
 καὶ τοὺς μὲν λίπεν αὖθι ἄναξ ἀνδρῶν Ἀγαμέμνων  
 στήθεσι παμφαίνοντας, ἐπεὶ περὶδυσσε χιτῶνας· 100  
 αὐτὰρ ὁ βῆ ῥ' Ἰσὸν τε καὶ Ἀντιφον ἐξεναρίζων,  
 νῆε δύω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω  
 εἰν ἐνὶ δίφρῳ ἔοντας· ὁ μὲν νόθος ἡνιόχευεν,  
 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεὺς  
 Ἰδῆς ἐν κνημοῖσι δίδῃ μόσχοισι λύγοισι, 105  
 ποιμαίνοντ' ἐπ' ὅεσσι λαβών, καὶ ἔλυσεν ἀποίνων.  
 δῆ τότε γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθος βάλε δουρί,  
 Ἀντιφον αὖ παρὰ οὓς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.  
 σπερχόμενος δ' ἀπὸ τοῖν ἐσύλα τεύχεα καλά, 110  
 γινώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν  
 εἶδεν, ὅτ' ἐξ Ἰδῆς ἄγαγεν πόδας ὦκὺς Ἀχιλλεὺς.  
 ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα  
 ῥῆιδίως συνέαξε, λαβὼν κρατεροῖσιν· ὁδοῦσιν,  
 ἐλθὼν εἰς εὐνὴν, ἀπαλὸν τέ σφ' ἦτορ ἀπηύρα· 115  
 ἦ δ' εἴ περ τε τύχησι μάλα σχεδόν, οὐ δύναται σφι  
 χραιομεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·  
 καρπαλίμως δ' ἦιξε διὰ δρυμὰ πυκνὰ καὶ ὕλην  
 σπεύδουσ' ἰδρώουσα κραταιοῦ θηρὸς ὕφ' ὀρμῆς·

ὥς ἄρα τοῖς οὗ τις δύνατο χραισμῆσαι ὄλεθρον 120  
Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,  
νίεας Ἀντιμάχοιο δαΐφρονος, ὅς ῥα μάλιστα  
χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,  
οὐκ εἶασχ' Ἐλένην δόμεναι ξανθῷ Μενελάῳ, 125  
τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων  
εἶν ἐνὶ δίφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·  
ἐκ γάρ σφεας χειρῶν φύγον ἥνία σιγαλόεντα,  
τῷ δὲ κυκηθήτην· ὁ δ' ἐναντίον ᾧρτο λέων ὥς  
Ἀτρεΐδης· τῷ δ' αὖτ' ἐκ δίφρου γονναζέσθην· 130  
“ζώγρει, Ἀτρέος νιέ, σὺ δ' ἄξια δέξαι ἅποινα·  
πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κεῖται,  
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἅποινα,  
εἰ νῶϊ ζωὸς πεπύθιοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 135

Ὡς τῷ γε κλαίοντε προσανδήτην βασιλῆα  
μειλιχίοις ἐπέεσσιν· ἀμείλικτον δ' ὅπ' ἄκουσαν·  
“εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νιέες ἐστόν,  
ὅς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,  
ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῆϊ, 140  
αὐθι κατακτεῖναι μηδ' ἐξέμεν ἄψ ἔς Ἀχαιοὺς,  
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην.”

Ἦ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμᾶζε  
δουρὶ βαλὼν πρὸς στήθος· ὁ δ' ὕπτιος οὔδεις ἐρείσθη.  
Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145  
χεῖρας ἀπὸ ξίφεϊ τμήξας ἀπὸ τ' αἰχένα κόψας,  
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.  
τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες,  
τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι εὐκνήμιδες Ἀχαιοί,  
πεζοὶ μὲν πεζοὺς ὄλεκον φεύγοντας ἀνάγκη, 150  
ἵππεῖς δ' ἵππων—ὑπὸ δέ σφισιν ᾧρτο κονίη



ἐκ πεδίου, τὴν ὥρσαν ἐρίγδουποι πόδες ἵππων—  
χαλκῷ δηϊόωντες· ἀτὰρ κρείων Ἀγαμέμνων  
αἶν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.  
ὥς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, 155  
πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι  
πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὁρμῇ·  
ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα  
Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι  
κείν' ὄχρα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160  
ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ  
κείατο, γύπεσσιν πολὺ φίλτεροι ἢ ἀλόχοισιν.

Ἔκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κουνίης  
ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·  
Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165  
οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο  
μέσσον καὶ πεδίου παρ' ἐρινεδὸν ἐσσεύοντο  
ιέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ  
Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.  
ἀλλ' ὅτε δὴ Σκαιὰς τε πύλας καὶ φηγὸν ἵκοντο, 170  
ἐνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.  
οἱ δ' ἔτι καὶ μέσσον πεδίου φοβέοντο βόες ὥς,  
ἄς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ  
πάσας· τῇ δέ τ' ἰὴ ἀναφαίνεται αἰπὺς ὄλεθρος·  
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι 175  
πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·  
ὥς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων,  
αἶν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο.  
πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων  
Ἀτρεΐδεω ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχρῃ θύεν. 180  
ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπύ τε τείχος  
ἵζεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε  
Ἴδης ἐν κορυφῇσι καθέζετο πιδνέσσης,

- οὐρανόθεν καταβάς· ἔχε δ' ἄστεροπὴν μετὰ χερσίν.  
 Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελεύσαν· 185  
 “βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἐνίσπες·  
 ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα λαῶν,  
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,  
 τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω  
 μάρνασθαι δηΐοισι κατὰ κρατερὴν ὕσμίνην. 190  
 αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ  
 εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίξω  
 κτείνειν, εἰς ὃ κε νῆας ἑϋσσέλμους ἀφίκηται  
 δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”  
 Ὡς ἔφατ', οὐδ' ἀπίθησε ποδὴν ὤκέα Ἴρις, 195  
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.  
 εὖρ' υἷδν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,  
 ἐσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·  
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὤκέα Ἴρις·  
 “Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε, 200  
 Ζεὺς με πατὴρ προέηκε τέτν τάδε μυθήσασθαι.  
 ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα, ποιμένα λαῶν,  
 θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,  
 τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθὶ  
 μάρνασθαι δηΐοισι κατὰ κρατερὴν ὕσμίνην. 205  
 αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ  
 εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίζει  
 κτείνειν, εἰς ὃ κε νῆας ἑϋσσέλμους ἀφίκηται  
 δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”  
 Ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὤκέα Ἴρις, 210  
 Ἑκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη,  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν,  
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας. 215

ἀρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων  
πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,  
ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίον ἦλθεν  
ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220

Ἴφιδάμας Ἀντηνορίδης, ἡὺς τε μέγας τε,  
ὃς τράφη ἐν Θρήκῃ ἐριβώλακι, μητέρι μήλων·  
Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἑόντα  
μητροπάτωρ, ὃς τίκτε Θεανῶ καλλιπάρηον·  
αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον, 225  
αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·  
γῆμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν  
σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἳ οἱ ἔποντο.  
τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἵσας,  
αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει· 230

ὅς ῥα τότε Ἀτρεΐδew Ἀγαμέμνονος ἀντίον ἦλθεν.  
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
Ἀτρεΐδης μὲν ἅμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,  
Ἴφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε  
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χεὶρὶ πιθήσας· 235  
οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν  
ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμῇ.  
καὶ τό γε χεὶρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων  
ἔλκ' ἐπὶ σὺν μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς  
σπάσσατο· τὸν δ' ἄορι πληγὴ ἀνχένα, λῦσε δὲ γυνία. 240

ὥς ὁ μὲν αὔθι πεσὼν κοιμήσατο χάλκεον ὕπνον  
οἰκτρὸς, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,  
κουριδίης, ἥς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκε·  
πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,  
αἶγας ὁμοῦ καὶ ὄϊς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245  
δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,  
βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.

Τὸν δ' ὥς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,  
 πρεσβυγενὴς Ἀντηνορίδης, κρατερόν ῥά ἐ πένθος  
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250  
 στῇ δ' εὐράξ σὺν δουρὶ λαθὼν Ἀγαμέμνονα δῖον,  
 νύξε δέ μιν κατὰ χεῖρα μέσσην ἀγκῶνος ἔνερθε,  
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκῇ.  
 ῥίγησέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων  
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης ἡδὲ πτολέμοιο, 255  
 ἀλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.  
 ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον  
 ἔλκε ποδὸς μεμαῶς, καὶ αὐτὶ πάντας ἀρίστους·  
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης  
 οὔτῃσε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα· 260  
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραπτάς.  
 ἔνθ' Ἀντήνορος νῆες ὑπ' Ἀτρεΐδῃ βασιλῆϊ  
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἀΐδος εἴσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν  
 ἔγχεϊ τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν, 265  
 ὄφρα οἱ αἶμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.  
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσεται, παύσατο δ' αἶμα,  
 ὀξεῖαι δ' ὀδύναι δῦνον μένος Ἀτρεΐδαο.  
 ὥς δ' ὅτ' ἀν ὠδίνουσαν ἔχῃ βέλος ὀξὺ γυναιῖκα,  
 δριμύ, τό τε προΐεισι μογοστόκοι Εἰλείθυιαι, 270  
 Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,  
 ὥς ὀξεῖ' ὀδύναι δῦνον μένος Ἀτρεΐδαο.  
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε  
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαννέμεν· ἦχθετο γὰρ κῆρ.  
 ἦϋσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς· 275  
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι  
 φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς  
 εἶασε Τρώεσσι πανημέριον πολεμίζειν.”



ὣς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους 280  
νῆας ἐπὶ γλαφυράς· τῷ δ' οὐκ ἀέκοντε πετέσθην·  
ἄφρεον δὲ στήθεα, ῥαίνοντο δὲ νέρθε κονίη,  
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα,  
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας· 285  
“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχῆταί,  
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θοούριδος ἀλκῆς.  
οἷχετ' ἀνὴρ ὤριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε  
Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους  
ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε.” 290

ὣς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου.  
ὥς δ' ὅτε πού τις θηρητὴρ κύνας ἀργιόδοντας  
σεύη ἐπ' ἀγροτέρῳ συτὶ καπρίῳ ἢ λέοντι,  
ὥς ἐπ' Ἀχαιοῖσιν σεῦε Τρῶας μεγαθύμους  
Ἐκτωρ Πριαμίδης, βροτολοιγῷ ἴσος Ἀρηϊ. 295  
αὐτὸς δ' ἐν πρῶτοισι μέγα φρονέων ἐβεβήκει,  
ἐν δ' ἔπεσ' ὕσμίνῃ ὑπεραεῖ ἴσος ἀέλλη,  
ἦ τε καταλλομένη ἰοειδέα πόντον ὀρίνει.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν  
Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300  
Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,  
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἦδ' Ἀγέλαον,  
Αἴσυμνόν τ' Ὠρόν τε καὶ Ἰππόνοον μενεχάρμην.  
τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα  
πληθύν, ὥς ὁπότε νέφεα Ζέφυρος στυφελίξῃ 305  
ἀργεστᾷ Νότοιο, βαθείῃ λαίλαπι τύπτων·  
πόλλδον δὲ τροφί κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη  
σκίδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·  
ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἑκτορι δάμνατο λαῶν.  
Ἐνθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 310  
καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,

εἰ μὴ Τυδεΐδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·  
 “Τυδεΐδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;  
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο· δὴ γὰρ ἔλεγχος  
 ἔσσεται εἴ κεν νῆας ἔλῃ κορυθαίολος Ἔκτωρ.” 315

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·  
 “ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα  
 ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς  
 Τρωσὶν δὴ βόλεται δοῦναι κράτος ἥε περ ἡμῖν.”

Ἦ, καὶ Θυμβραῖον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 320  
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς  
 ἀντίθεον θεράποντα Μολίονα τοῖο ἀνακτος.  
 τοὺς μὲν ἔπειτ' εἶασαν, ἐπεὶ πολέμου ἀπέπαυσαν·  
 τὼ δ' ἀν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάπρω  
 ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσητον· 325  
 ὥς ὄλεκον Τρῶας πάλιν ὀρμένω· αὐτὰρ Ἀχαιοὶ  
 ἀσπασίως φεύγοντες ἀνέπνεον Ἔκτορα δῖον.

Ἐνθ' ἐλέτην δίφρου τε καὶ ἀνέρε δῆμον ἀρίστω,  
 νῆε δὴ Μέροπος Περκωσίου, ὃς περὶ πάντων  
 ἦδδε μαντοσύνας, οὐδὲ οὗς παῖδας ἔασκε 330  
 στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔ τι  
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.  
 τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης  
 θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα·  
 Ἰππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335

Ἐνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων  
 ἐξ Ἰδης καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.  
 ἦ τοι Τυδέος υἱὸς Ἀγάστροφον οὔτασε δουρὶ  
 Παιονίδην ἥρωα κατ' ἰσχίον· οὐ γὰρ οἱ ἵπποι  
 ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ. 340  
 τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεξῶς  
 θύνε διὰ προμάχων, ἧος φίλον ὤλεσε θυμόν.  
 Ἔκτωρ δ' ὁξὺ νόησε κατὰ στίχας, ὥρτο δ' ἐπ' αὐτοὺς

κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.  
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345  
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἔοντα·  
 “νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἐκτωρ  
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προῖται δολιχόσκιον ἔγχος,  
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350  
 ἄκρην κακ κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφει χαλκός,  
 οὐδ' ἔκετο χροά καλόν· ἐρύκακε γὰρ τρυφάλεια  
 τρίπτυχος αὐλῶπις, τήν οἱ πόρε Φοῖβος Ἀπόλλων.  
 Ἐκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ,  
 στήν δὲ γνύξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ 355  
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.  
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὥχετ' ἐρωήν  
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,  
 τόφρ' Ἐκτωρ ἄμπνυτο, καὶ ἄψ' ἐς δίφρον ὀρούσας  
 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν. 360  
 δουρὶ δ' ἐπαῖσσω προσέφη κρατερὸς Διομήδης·  
 “ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι  
 ἦλθε κακόν· νῦν αὖτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,  
 ᾧ μέλλεις εὐχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.  
 ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365  
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.  
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχέω.”

Ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.  
 αὐτὰρ Ἀλέξανδρος, Ἐλένης πόσις ἠΰκόμοιο,  
 Τυδεΐδῃ ἐπὶ τόξῃ τιταίνεται, ποιμένι λαῶν, 370  
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ  
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.  
 ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο  
 αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὦμων  
 καὶ κόρυθα βριαρήν· ὁ δὲ τόξου πῆχυν ἄνελκε 375

καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,  
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰὸς  
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἠδὺν γελάσας  
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἠῦδα·  
 “βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι 380  
 νεΐατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.  
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,  
 οἳ τέ σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·  
 “τοξότα, λωβητῆρ, κέραι ἀγλαέ, παρθενοπίπα, 385  
 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,  
 οὐκ ἄν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·  
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὔχεται αὐτῶς.  
 οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·  
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390  
 ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,  
 ὃξὺ βέλος πέλεται, καὶ ἀκήριον αἶψα τίθησι.  
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,  
 παῖδές τ' ὀρφανικοί· ὁ δὲ θ' αἵματι γαῖαν ἐρεῦθων  
 πύθεται, οἶωνοὶ δὲ περὶ πλέες ἢ γυναιῖκες.” 395

ᾧ Ως φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν  
 ἔστη πρόσθ'· ὁ δ' ὀπισθε καθεζόμενος βέλος ὦκὺ  
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινή.  
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε  
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν· ἦχθετο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ  
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·  
 ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·  
 “ὦ μοι ἐγώ, τί πάθω ; μέγα μὲν κακὸν αἶ κε φέβωμαι  
 πληθὺν ταρβήσας· τὸ δὲ ρίγιον αἶ κεν ἀλώω 405  
 μῶνος· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.  
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;



οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,  
ὅς δέ κ' ἀριστεύησι μάχῃ ἔνι, τὸν δὲ μάλα χρεὼ  
ἐστάμεναι κρατερῶς, ἢ τ' ἔβλητ' ἢ τ' ἔβαλ' ἄλλον.” 410

Ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,  
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.  
ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ  
σεύωνται, ὁ δέ τ' εἴσι βαθείης ἐκ ξυλόχοιο 415  
θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν,  
ἀμφὶ δέ τ' ἀΐσσονται, ὑπαὶ δέ τε κόμπος ὀδόντων  
γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα,  
ὥς ῥα τότ' ἀμφ' Ὀδυσῆα διίφιλον ἐσσεύοντο  
Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420  
οὔτασεν ὦμον ὑπερθεν ἐπάλμενος ὀξέϊ δουρί,  
αὐτὰρ ἔπειτα Θόωνα καὶ Ἕννομον ἐξενάριξε.  
Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἶξαντα,  
δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης  
νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστώ. 425  
τοὺς μὲν ἕασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,  
αὐτοκασίγνητον εὐηφενέος Σώκοιο.

τῷ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς,  
στῇ δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·  
“ὦ Ὀδυσσεῦ πολῡαινε, δόλων ἅτ' ἠδὲ πόνοιο, 430  
σήμερον ἢ δοιοῖσιν ἐπεύξεται Ἴππασίδησι,  
τοιῷδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,  
ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης.”

ᾧ εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἐτίσην.  
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435  
καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο,  
πάντα δ' ἀπὸ πλευρῶν χροῖα ἔργαθεν, οὐδέ τ' ἔασε  
Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.  
γνώ δ' Ὀδυσσεὺς ὅ οἱ οὐ τι τέλος κατακαίριον ἦλθεν,

ἀψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ξειπεν·  
 “ ἂ δεῖλ', ἧ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.  
 ἦ τοι μὲν ῥ' ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·  
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν  
 ἥματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δονρὶ δαμέντα  
 εὐχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀϊδι κλυτοπόλῳ.” 445

Ἦ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει,  
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν  
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,  
 δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·  
 “ ὦ Σῶχ', Ἰππάσου νιὲ δαΐφρονος ἵπποδάμοιο,  
 φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.  
 ἂ δεῖλ', οὐ μὲν σοί γε πατὴρ καὶ πότνια μήτηρ  
 ὅσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἶωνοὶ  
 ὦμησταὶ ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.  
 αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί.” 455

Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος  
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·  
 αἶμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.  
 Τρῶες δὲ μεγάθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,  
 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460  
 αὐτὰρ ὁ γ' ἐξοπίσω ἀνεχάζετο, αὔε δ' ἐταίρους.  
 τρὶς μὲν ἔπειτ' ἤϋσεν ὅσον κεφαλὴ χάδε φωτός,  
 τρὶς δ' αἶεν ἰάχοντος ἀρηϊφίλος Μενέλαος,  
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἐόντα·  
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,  
 ἀμφί μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,  
 τῷ ἱκέλη ὥς εἴ ἐ βιώατο μῶνον ἐόντα  
 Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὑσμίνῃ.  
 ἀλλ' ἵομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον.  
 δεῖδω μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθείς,  
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γένηται.” 470

ἌΩς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσόθεος φῶς.  
 εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν  
 Τρῶες ἔπονθ' ὥς εἴ τε δαφοινοὶ θῶες ὄρεσφιν  
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, οὐν τ' ἔβαλ' ἀνὴρ 475  
 ἰφ' ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεσσι  
 φεύγων, ὅφρ' αἶμα λιαρὸν καὶ γούνατ' ὀρώρη·  
 αὐτὰρ ἐπεὶ δὴ τόν γε δαμάσσεται ὥκυσ ὀϊστός,  
 ὠμοφάγοι μιν θῶες ἐν οὔρεσι δαρδῶπτουσιν  
 ἐν νέμει σκιερῷ· ἐπὶ τε λῖν ἦγαγε δαίμων 480  
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·  
 ὥς ῥα τότε' ἀμφ' Ὀδυσῆα δαίφρονα ποικιλομήτην  
 Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι, αὐτὰρ ὃ γ' ἦρως  
 αἵτσων ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.  
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥντε πύργον, 485  
 στή δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.  
 ἦ τοι τὸν Μενέλαος Ἀρήϊος ἔξαγ' ὀμίλου  
 χειρὸς ἔχων, ἧος θεράπων σχεδὸν ἤλασεν ἵππους.  
 Αἴας δὲ Τρώεσσιν ἐπάλμενος εἶλε Δόρυκλον  
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490  
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.  
 ὥς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισι  
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος Διὸς ὄμβρῳ,  
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας  
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἄλα βάλλει, 495  
 ὥς ἔφεπε κλονέων πεδίον τότε φαίδιμος Αἴας,  
 δαίτῳ ἵππους τε καὶ ἀνέρας· οὐδὲ πῶ Ἴκτωρ  
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,  
 ὄχθας παρ ποταμοῖο Σκαμάνδρον, τῇ ῥα μάλιστα  
 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500  
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἴδομενῆα.  
 Ἴκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων  
 ἔγχεϊ θ' ἱπποσύνη τε, νέων δ' ἀλάπαζε φάλαγγας·

οὐδ' ἄν πω χάζοντο κελεύθον δίοι Ἀχαιοί,  
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο, 505  
 παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,  
 ἰῶ τριγλώχινι βαλὼν κατὰ δεξιὸν ὤμων.

τῷ ῥα περιΐδισαν μένεα πνείοντες Ἀχαιοί,  
 μή πῶς μιν πολέμοιο μετακλινθέντος ἔλοιεν.  
 αὐτίκα δ' Ἴδομενεὺς προσεφώνεε Νέστορα δῖον 510

“ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,  
 ἄγρει, σὼν ὀχέων ἐπιβήσεο, παρ δὲ Μαχάων  
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·  
 ἱητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων  
 ἰοὺς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν.” 515

ἄΩς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότα Νέστωρ.  
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσετο, παρ δὲ Μαχάων  
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμίμονος ἱητῆρος·  
 μάστιξεν δ' ἵππους, τὼ δ' οὐκ ἀέκοντε πετέσθην  
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν  
 “Ἔκτορι παρβεβαώς, καί μιν πρὸς μῦθον ἔειπεν·  
 “Ἔκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν  
 ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι  
 Τρῶες ὀρίνονται ἐπιμίξῃ, ἵπποι τε καὶ αὐτοί. 525

Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·  
 εὐρὺ γὰρ ἀμφ' ὥμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς  
 κεῖσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἐνθα μάλιστα  
 ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,  
 ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὄρωρεν.” 530

ἄΩς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους  
 μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς αἶοντες  
 ῥίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,  
 στεΐβοντες νέκυάς τε κα' ὑσπίδας· αἵματι δ' ἄξων  
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δῖφρον, 535



ἄς ἄρ' ἄφ' ἱππείων ὀπλέων ῥαθάμιγγες ἔβαλλον  
 αἶ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἔετο δῦναι ὄμιλον  
 ἀνδρόμεον ῥῆξαί τε μετάλμενος· ἐν δὲ κυδοιμὸν  
 ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.  
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλείτο στίχας ἀνδρῶν 540  
 ἔγχει τ' ἄορί τε μεγάλοισι τε χερμαδίοισιν,  
 Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γάρ οἱ νεμεσᾶθ', ὅτ' ἀμείνουσι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσει·  
 στῆ δὲ ταφών, ὅπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545  
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἔοικώς,  
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.  
 ὥς δ' αἰθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο  
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,  
 οἳ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι 550  
 πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων  
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκουτες  
 ἀντίον ἀΐσσουνσι θρασειάων ἀπὸ χειρῶν,  
 καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·  
 ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555  
 ὥς Αἴας τότ' ἀπὸ Τρώων τετιημένος ἦτορ  
 ἦϊε πόλλ' ἀέκων· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν.  
 ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας  
 νωθῆς, ᾧ δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἐάγη,  
 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἳ δέ τε παῖδες 560  
 τύπτουσιν ῥοπάλοισι· βίη δέ τε νηπὶη αὐτῶν·  
 σπουδῇ τ' ἐξήλασσαν, ἐπεὶ τ' ἐκορέσσατο φορβῆς·  
 ὥς τότ' ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον υἱόν,  
 Τρώες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι  
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565  
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆς  
 αὐτὶς ὑποστρεφθεὶς, καὶ ἐρητύσασκε φάλαγγας

Τρώων ἱπποδάμων· ὅτε δὲ τρωπάσκετο φεύγειν.  
 πάντας δὲ προέεργε θεὰς ἐπὶ νῆας ὁδεύειν,  
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγνὴν 570  
 ἱστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν  
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,  
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χρόα λευκὸν ἐπαυρεῖν,  
 ἐν γαίῃ ἴσταντο, λιλαιόμενα χρὸς ἄσαι.

Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς 575  
 Εὐρύπυλος πυκινοῖσι βιαζόμενον βελέεσσι,  
 στήῃ ῥα παρ' αὐτὸν ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλε Φανσιάδην Ἀπισάονα, ποιμένα λαῶν,  
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·  
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἴνυτο τεύχε' ἀπ' ὤμων. 580  
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς  
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον  
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καί μιν βάλε μηρὸν οὔιστῳ  
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.  
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585  
 ἦῡσεν δὲ διαπρύσιον Δαναοῖσι γεγωνῶς·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 στήῃτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεὲς ἡμάρ  
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι  
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην 590  
 ἴστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

ᾧς ἔφατ' Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν  
 πλησίοι ἔστησαν, σάκε' ὥμοισι κλίναντες,  
 δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἦλυθεν Αἴας.  
 στήῃ δὲ μεταστρεφθεῖς, ἐπεὶ ἔκετο ἔθνος ἐταίρων. 595

ᾧς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·  
 Νέστορα δ' ἐκ πολέμοιο φέρον Νηληϊαὶ ἵπποι  
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.  
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·

ἐστήκει γὰρ ἐπὶ πρύμνῃ μεγαλήτεϊ νηϊ,  
 εἰσορόων πόνον αἰπὺν ἰώκά τε δακρυόεσσαν.  
 αἶψα δ' ἑταῖρον ἐὼν Πατροκλῆα προσέειπε,  
 φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίηθεν ἀκούσας  
 ἔκμολεν ἴσος Ἄρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.  
 τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 600  
 “τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεὼ ἐμεῖο;”  
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ὄϊε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
 νῦν οἶω περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς  
 λισσομένους· χρεὼ γὰρ ἱκάνεται οὐκέτ' ἀνεκτός. 610  
 ἀλλ' ἴθι νῦν, Πάτροκλε δίφιλε, Νέστορ' ἔρειο  
 ὃν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο·  
 ἦ τοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε  
 τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·  
 ἵπποι γάρ με παρήϊξαν πρόσσω μεμανῦναι.” 615

Ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,  
 βῆ δὲ θέειν παρά τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δ' ὅτε δὴ κλισίην Νηληϊάδew ἀφίκοντο,  
 αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβότειραν,  
 ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620  
 ἐξ ὀχέων· τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτώνων,  
 στάντε ποτὶ πνοιὴν παρὰ θῖν' ἀλός· αὐτὰρ ἔπειτα  
 εἰς κλισίην ἐλθόντες ἐπὶ κλισμοῖσι καθίζου.  
 τοῖσι δὲ τεύχε κυκείῳ ἐϋπλόκαμος Ἑκαμήδῃ,  
 τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625  
 θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ  
 ἔξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἅπαντων.  
 ἦ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν  
 καλὴν κυανόπεζαν ἐϋζοον, αὐτὰρ ἐπ' αὐτῆς  
 χάλκειον κάνοον, ἐπὶ δὲ κρόμνου ποτῷ ὕψον, 630  
 ἥδὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτὴν,

παρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίος,  
 χρυσείοις ἥλοισι πεπαρμένον· οὔατα δ' αὐτοῦ  
 τέσσαρ' ἔσαν, δοιαὶ δὲ πελειάδες ἀμφὶς ἕκαστον  
 χρύσειαι νεμέθοντο, δύω δ' ὑπὸ πυθμένες ἦσαν. 635  
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέζης  
 πλείον ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.  
 ἐν τῷ ῥά σφι κύκησε γυνὴ ἑῖκυῖα θεῇσιν  
 οἴῳ Πραμνεΐῳ, ἐπὶ δ' αἴγειον κνὴ τυρὸν  
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιστα λευκὰ πάλυνε, 640  
 πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὥπλισσε κυκείῳ.  
 τὼ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκέα δίψαν,  
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,  
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.  
 τὸν δὲ ἰδὼν ὁ γεραίος ἀπὸ θρόνου ὦρτο φαεινοῦ, 645  
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε.  
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·  
 “οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.  
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι  
 ὃν τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650  
 γιγνώσκω, ὁρώω δὲ Μαχάονα, ποιμένα λαῶν.  
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλῆϊ.  
 εὖ δὲ σὺν οἴσθα, γεραιὲ διοτρεφές, οἷος ἐκείνος  
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ· 655  
 “τίπτε τ' ἄρ' ᾧδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,  
 ὅσσοι δὴ βέλεσιν βεβλήηται ; οὐδέ τι οἶδε  
 πένθεος, ὅσσον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι  
 ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε.  
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660  
 οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων·  
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἴστῳ·]  
 τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο



ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς  
 ἐσθλὸς ἔων Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665  
 ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης  
 Ἀργείων ἀέκητι πυρὸς δηϊοιο θέρωνται,  
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ ;—οὐ γὰρ ἐμὴ ἴς  
 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.  
 εἴθ' ὥς ἡβώοιμι βίη δέ μοι ἔμπεδος εἴη, 670  
 ὥς ὁπότ' Ἥλείοισι καὶ ἡμῖν νεῖκος ἐτύχθη  
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,  
 ἐσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκε,  
 ρύσ' ἐλαννόμενος· ὁ δ' ἀμύνων ἦσι βόεσσιν  
 ἔβλητ' ἐν πρῶτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675  
 καδ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.  
 ληΐδα δ' ἐκ πεδίου συνελάσσαμεν ἧλιθα πολλήν,  
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἰῶν,  
 τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,  
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680  
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπῆσαν.  
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληϊῶν εἴσω  
 ἐννύχιοι προτὶ ἄστν· γεγῆθει δὲ φρένα Νηλεὺς,  
 οὐνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κιόντι.  
 κήρυκες δ' ἐλίγαινον ἅμ' ἡοῖ φαινομένηφι 685  
 τοὺς ἴμεν οἷσι χρεῖος ὀφείλετ' ἐν Ἥλιδι δίη·  
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες  
 δαίτρενον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφείλον,  
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν·  
 ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἡρακλεΐη 690  
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι·  
 δώδεκα γὰρ Νηλῆος ἀμύμονος νιέες ἦμεν·  
 τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.  
 ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,  
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695

ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶῦ μέγ' οἶῶν  
 εἴλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.  
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἡλιδι δῖη,  
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,  
 ἐλθόντες μετ' ἄεθλα· περὶ τρίποδος γὰρ ἔμελλον 700  
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Αὐγείας  
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.  
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων  
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε  
 δαιτρεύειν, μή τίς οἱ ἀτεμβόμενος κίοι ἴσης. 705  
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφὶ τε ἄστυ  
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες  
 ἦλθον ὁμῶς αὐτοί τε πολεῖς καὶ μώνυχες ἵπποι  
 πανσυδῖη· μετὰ δέ σφι Μολίονε θωρήσσοντο  
 παῖδ' ἔτ' ἐόντ', οὗ πω μάλα εἰδότε θούριδος ἀλκῆς. 710  
 ἔστι δέ τις Θυρόεσσα πόλις, αἰπεῖα κολώνη,  
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·  
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.  
 ἀλλ' ὅτε πᾶν πεδῖον μετεκίαθον, ἄμμι δ' Ἀθήνη  
 ἄγγελος ἦλθε θεοῦσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715  
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λαὸν ἄγειρεν,  
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς  
 εἶα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·  
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.  
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισι 720  
 καὶ πεζός περ ἐὼν, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.  
 ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἄλα βάλλων  
 ἐγγύθεν Ἀρήνης, ὅθι μείναμεν Ἡῶ διαν  
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.  
 ἔνθεν πανσυδῖη σὺν τεύχεσι θωρηχθέντες 725  
 ἔνδιοι ἰκόμεσθ' ἱερὸν ρόον Ἀλφειοῖο.  
 ἔνθα Διὶ ρέξαντες ὑπερμενεῖ ἱερὰ καλὰ,

ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,  
 αὐτὰρ Ἀθηναίῃ γλαυκῶπιδι βοῦν ἀγελαίην,  
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι, 730  
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος  
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ  
 ἀμφίσταντο δὴ ἄστυ διαρραῖσαι μεμαῶτες·  
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἀρηος·  
 εὔτε γὰρ ἥελιος φαέθων ὑπερέσχεθε γαίης, 735  
 συμφερόμεσθα μάχῃ, Δίί τ' εὐχόμενοι καὶ Ἀθήνῃ.  
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νείκος,  
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,  
 Μούλιον αἰχμητὴν· γαμβρὸς δ' ἦν Αὐγείας,  
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740  
 ἥ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρεῖα χθών.  
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρί,  
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας  
 στήν ῥα μετὰ προμάχοισιν· ἀτὰρ μεγάθυμοι Ἐπειοὶ  
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745  
 ἠγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.  
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,  
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον  
 φῶτες ὁδὰξ ἔλον οὐδας ἐμῷ ὑπὸ δουρὶ δαμέντες.  
 καὶ νῦν κεν Ἀκτορίωνε Μολλίονε παῖδ' ἀλάπαξα, 750  
 εἰ μὴ σφωε πατήρ εὐρυκρείων ἐνοσίχθων  
 ἐκ πολέμου ἐσάωσε, καλύψας ἥερι πολλῇ.  
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγνάλιξε·  
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδῆος πεδίοιο,  
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755  
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους  
 πέτρης τ' Ὠλενίης, καὶ Ἀλυσίου ἔνθα κολῶνῃ  
 κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνῃ.  
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ

ἀψ' ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760  
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορι τ' ἀνδρῶν.  
 ὧς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς  
 οἶος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω  
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὄληται.  
 ᾧ πέπον, ἦ μὲν σοί γε Μενόϊτιος ᾧδ' ἐπέτελλεν 765  
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.  
 νῶϊ δὲ ἔνδον ἐόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,  
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὧς ἐπέτελλε.  
 Πηλῆος δ' ἰκόμεσθα δόμους εὖ ναιετάοντας  
 λαὸν ἀγείροντες κατ' Ἀχαιῖδα πουλυβοτείραν. 770  
 ἔνθα δ' ἔπειθ' ἥρωα Μενόϊτιον εὔρομεν ἔνδον  
 ἠδὲ σέ, παρ δ' Ἀχιλλῆα· γέρων δ' ἱππηλάτα Πηλεὺς  
 πίονα μηρί' ἔκαιε βοὸς Διὶ τερπικεραύνῳ  
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλεισον,  
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσι. 775  
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα  
 στῆμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεὺς,  
 ἐς δ' ἄγε χειρὸς ἐλὼν, κατὰ δ' ἐδριάσθαι ἄνωγε,  
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισι θέμις ἐστίν.  
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος, 780  
 ἦρχον ἐγὼ μύθοιο, κελεύων ὕμν' ἅμ' ἔπεσθαι·  
 σφῶ δὲ μάλ' ἠθέλετον, τὼ δ' ἅμφω πόλλ' ἐπέτελλον.  
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλλῆϊ  
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·  
 σοὶ δ' αὖθ' ᾧδ' ἐπέτελλε Μενόϊτιος, Ἄκτορος υἱός· 785  
 'τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεὺς,  
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν ἀμείνων.  
 ἀλλ' εὖ οἱ φάσθαι πνικινὸν ἔπος ἠδ' ὑποθέσθαι  
 καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθόν περ·  
 ὧς ἐπέτελλ' ὃ γέρων, σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν 790  
 ταῦτ' εἵποις Ἀχιλλῆϊ δαΐφρονι, αἶ κε πίθηται.



τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις  
 παρειπών ; ἀγαθὴ δὲ παραίφασις ἐστὶν ἑταίρου.  
 εἰ δέ τινα φρεσὶν ᾗσι θεοπροπίην ἀλεείνει  
 καὶ τινά οἱ πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795  
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω  
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένηαι·  
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,  
 αἳ κέ σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο  
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν 800  
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.  
 ῥεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ  
 ὤσαισθε προτὶ ἄστυ νεῶν ἅπο καὶ κλισιάων.”

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,  
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα. 805  
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο  
 ἶξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε  
 ἦην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί,  
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε  
 διογενῆς Εὐαιμονίδης κατὰ μηρὸν οὔστῳ, 810  
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέειν ἰδρῶς  
 ὥμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο  
 αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.  
 τὸν δὲ ἰδὼν ᾤκτειρε Μενoitίου ἄλκιμος υἱός,  
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815  
 “ ἂ δειλοί, Δαναῶν ἡγήτορες ἠδὲ μέδοντες,  
 ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἵης  
 ἄσκειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.  
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφεὺς Εὐρύπυλ' ἥρως,  
 ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί, 820  
 ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἤυδα·  
 “ οὐκέτι, διογενὲς Πατρόκλεες, ἄλκαρ Ἀχαιῶν

ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέονται.  
 οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825  
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε  
 χερσὶν ὕπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.  
 ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,  
 μηροῦ δ' ἕκταμ' οἷστόν, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν  
 νίξ' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πάσσε, 830  
 ἐσθλά, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,  
 ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.  
 ἱητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,  
 τὸν μὲν ἐνὶ κλισίῃσιν ὀϊομαι ἔλκος ἔχοντα,  
 χρηΐζοντα καὶ αὐτὸν ἀμύμονος ἱητῆρος, 835  
 κεῖσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὀξὺν Ἄρηα."

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·  
 “πῶς τ' ἄρ' ἔοι τάδε ἔργα; τί ρέζομεν, Εὐρύπυλ' ἦρως;  
 ἔρχομαι, ὄφρ' Ἀχιλῆϊ δαΐφρονι μῦθον ἐνίσπω,  
 ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν· 840  
 ἀλλ' οὐδ' ὥς περ σεῖο μεθήσω τειρομένοιο.”

Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν  
 εἰς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.  
 ἔνθα μιν ἔκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ  
 ὀξὺ βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἷμα κελαινὸν 845  
 νίξ' ὕδατι λιαρῶ, ἐπὶ δὲ ρίζαν βάλε πικρὴν  
 χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας  
 ἔσχ' ὀδύνας· τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἷμα.

## ΙΛΙΑΔΟΣ Μ.

### Τειχομαχία.

Ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς  
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο  
'Αργεῖοι καὶ Τρῶες ὀμιλαδόν· οὐδ' ἄρ' ἔμελλε  
τάφρος ἔτι σχήσειν Δαναῶν καὶ τείχος ὕπερθεν  
εὐρύ, τὸ ποιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον  
ἦλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἑκατόμβας,  
ὄφρα σφιν νῆάς τε θοὰς καὶ λήϊδα πολλήν  
ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο  
ἀθανάτων· τὸ καὶ οὗ τι πολὺν χρόνον ἔμπεδον ἦεν.  
ὄφρα μὲν Ἔκτωρ ζῶς ἐην καὶ μῆνι' Ἀχιλλεὺς  
καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλε,  
τόφρα δὲ καὶ μέγα τείχος Ἀχαιῶν ἔμπεδον ἦεν.  
αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,  
πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,  
πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,  
'Αργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,  
δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων  
τείχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες.  
ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,  
'Ρῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥοδῖός τε  
Γρήνικός τε καὶ Αἴσηπος διός τε Σκάμανδρος  
καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλειαι  
κάππεσον ἐν κονίῃσι καὶ ἡμιθέων γένος ἀνδρῶν

τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,  
 ἐννῆμαρ δ' ἐς τείχος ἵει ῥόον· ὕε δ' ἄρα Ζεὺς 25  
 συνεχές, ὄφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.  
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεσσι τρίαιναν  
 ἡγείτ', ἐκ δ' ἄρα πάντα θεμείλια κύμασι πέμπε  
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,  
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30  
 αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι κάλυψε,  
 τείχος ἀμαλδύνας· ποταμὸν δ' ἔτρεψε νέεσθαι  
 καὶ ῥόον, ἧ περ πρόσθεν ἱεν καλλίρροον ὕδωρ.

ᾧς ἄρ' ἐμελλον ὀπισθε Ποσειδάων καὶ Ἀπόλλων  
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35  
 τείχος ἐϋδμητον, κανάχιζε δὲ δούρατα πύργων  
 βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μᾶστιγι δαμέντες  
 νηυσὶν ἔπι γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,  
 ἔκτορα δειδιότες, κρατερὸν μῆστωρα φόβοιο·  
 αὐτὰρ ὃ γ' ὥς τὸ πρόσθεν ἐμάρνατο ἴσος ἀέλλη· 40  
 ὥς δ' ὅτ' ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτῇσι  
 κάπριος ἢ ἑλέων στρέφεται σθένει βλεμεαίνων·  
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες  
 ἀντίον ἴστανται καὶ ἀκοντίζουσι θαμειαῖς  
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45  
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνοορή δέ μιν ἔκτα·  
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πεيرهτίζων·  
 ὅππῃ τ' ἰθύσῃ, τῇ τ' εἵκουσι στίχες ἀνδρῶν·  
 ὥς ἔκτωρ ἂν ὁμίλον ἰὼν εἰλίσσεθ' ἐταίρους  
 τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι 50  
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ  
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος  
 εὐρεῖ', οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι  
 ῥῆϊδίη· κρημνοὶ γὰρ ἐπηρεφές περὶ πᾶσαν  
 ἔστασαν ἀμφοτέρωθεν, ὕπερθεν δὲ σκολόπεσσι 55



ὀξέσιν ἡρήρει, τοὺς ἵστασαν υἷες Ἀχαιῶν  
 πυκνοὺς καὶ μεγάλους, δηῖων ἀνδρῶν ἀλεωρήν.  
 ἔνθ' οὐ κεν ῥέα ἵππος ἐϋτροχον ἄρμα τιταίνων  
 ἐσβαίη, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.  
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 60  
 “Ἑκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων,  
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·  
 ἡ δὲ μάλ' ἀργαλήν περάαν· σκόλοπες γὰρ ἐν αὐτῇ  
 ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.  
 ἔνθ' οὐ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65  
 ἱπεῦσι· στεῖνος γάρ, ὅθι τρώσεσθαι οἶω.  
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει  
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἔειτ' ἀρήγειν,  
 ἦ τ' ἂν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,  
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς· 70  
 εἰ δέ χ' ὑποστρέψωσι, παλῖωξις δὲ γένηται  
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,  
 οὐκέτ' ἔπειτ' οἶω οὐδ' ἄγγελον ἀπονέεσθαι  
 ἄψορρον προτὶ ἄστνυ ἐλιχθέντων ὑπ' Ἀχαιῶν.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες· 75  
 ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,  
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες  
 Ἑκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ  
 οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφήπται.”  
 ὣς φάτο Πουλυδάμας, ἃδε δ' Ἑκτορι μῦθος ἀπήμων, 80  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.  
 οὐδὲ μὲν ἄλλοι Τρώες ἐφ' ἵππων ἠγερέθοντο,  
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἑκτορα δῖον.  
 ἡνιόχῳ μὲν ἔπειτα ἐφ' ἐπέτελλεν ἕκαστος  
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ· 85  
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,  
 πένταχα κοσμηθέντες ἅμ' ἠγεμόνεσσιν ἔποντο.

Οἱ μὲν ἄμ' Ἑκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,  
 οἳ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα  
 τείχος ῥηξάμενοι κοίλης ἐπὶ νηυσὶ μάχεσθαι. 90  
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν  
 ἄλλον Κεβριόναο χερείονα κάλλιπεν Ἑκτωρ.  
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,  
 τῶν δὲ τρίτων Ἑλενος καὶ Δηϊφοβος θεοειδής,  
 νῆε δὺν Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἥρως, 95  
 Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι  
 αἴθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.  
 τῶν δὲ τετάρτων ἦρχεν ἐὺς πάϊς Ἀγχίσαιο,  
 Αἰνείας, ἅμα τῷ γε δὺν Ἀντήνορος νῆε,  
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100  
 Σαρπηδὼν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,  
 πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήϊον Ἀστεροπαῖον·  
 οἱ γάρ οἱ εἴσαντο διακριδὼν εἶναι ἄριστοι  
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.  
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105  
 βάν ῥ' ἰθὺς Δαναῶν λεληγμένοι, οὐδ' ἔτ' ἔφαντο  
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.

Ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι  
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·  
 ἀλλ' οὐχ Ὑρτακίδης ἔθελ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110  
 αὖθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,  
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσι,  
 νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας  
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν  
 ἄψ ἀπουοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν· 115  
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν  
 ἔγχεϊ Ἰδομενῆος, ἀγαυοῦ Δευκαλίδας.  
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ  
 ἐκ πεδίου νίσουντο σὺν ἵπποισιν καὶ ὄχεσφι·

τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120  
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχηα,  
 ἀλλ' ἀναπεπταμένας ἔχον ἄνδρες, εἴ τιν' ἐταίρων  
 ἐκ πολέμου φεύγοντα σώσειαν μετὰ νῆας.  
 τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε, τοὶ δ' ἅμ' ἔποντο  
 ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125  
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι·  
 νῆπιοι, ἐν δὲ πύλῃσι δὺ' ἀνέρας εὖρον ἀρίστους,  
 υἱὰς ὑπερθύμους Λαπιθῶν αἰχμητῶν,  
 τὸν μὲν Πειριθόου υἱά, κρατερὸν Πολυποίτην,  
 τὸν δὲ Λεοντήα, βροτολοιγῶ ἴσον Ἀρηϊ. 130  
 τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλῶν  
 ἕστασαν ὥς ὅτε τε δρῦες οὔρεσιν ὑψικάρηνοι,  
 αἳ τ' ἄνεμον μίμνουσι καὶ ὑέτὸν ἤματα πάντα,  
 ῥίξῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·  
 ὥς ἄρα τὼ χεῖρεσσι πεποιθότες ἠδὲ βίῃφι 135  
 μίμνον ἐπερχόμενον μέγαν Ἀσιον οὐδὲ φέβοντο.  
 οἱ δ' ἰθὺς πρὸς τεῖχος ἐϋδμητον βόας αὔας  
 ὑψόσ' ἀνασχόμενοι ἔκιον μεγάλῳ ἀλαλητῷ  
 Ἀσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην  
 Ἀσιάδην τ' Ἀδάμαντα Θώονά τε Οἰνόμαόν τε. 140  
 οἱ δ' ἦ τοι ἦρος μὲν ἐϋκνήμιδας Ἀχαιοὺς  
 ὄρνυον ἔνδον ἐόντες ἀμύνεσθαι περὶ νηῶν·  
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν  
 Τρῶας, αὐτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,  
 ἐκ δὲ τὼ αἰῶντε πυλάων πρόσθε μαχέσθην, 145  
 ἀγροτέροισι σύεσιν ἐοικότε, τῷ τ' ἐν ὄρεσσιν  
 ἀνδρῶν ἠδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,  
 δοχμῷ τ' αἰῶσυντε περὶ σφίσιν ἄγνυτον ὕλην  
 πυρμνὴν ἐκτάμνουτες, ὑπαὶ δέ τε κόμπος ὁδόντων  
 γίγνεται, εἰς ὃ κέ τις τε βαλὼν ἐκ θυμὸν ἔλῃται· 150  
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς

αὐτην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,  
 λαοῖσιν καθύπερθε πεποιθότες ἤδ' ἐβίηφιν.  
 οἱ δ' ἄρα χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων  
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155  
 νηῶν τ' ὠκυπόρων· νιφάδες δ' ὥς πίπτον ἔραζε,  
 ἄς τ' ἄνεμος ζαῆς, νέφεα σκίοεντα δονήσας,  
 ταρφειᾶς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·  
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἡμὲν Ἀχαιῶν  
 ἠδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἄμφ' αὖτον αὐτευν 160  
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.  
 δὴ ῥα τότε ὤμωξέν τε καὶ ὦ πεπλήγετο μηρῷ  
 Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ἤνδα·  
 “Ζεῦ πάτερ, ἦ ῥα νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο  
 πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἥρωας Ἀχαιοὺς 165  
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.  
 οἱ δ', ὥς τε σφῆκες μέσον αἰόλοι ἢ ἐμέλισσαι  
 οἰκία ποιήσονται ὁδῷ ἐπὶ παιπαλοέσση,  
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες  
 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170  
 ὥς οἳ γ' οὐκ ἐθέλουσι πυλάων καὶ δὴ ἐόντε  
 χάσασθαι πρίν γ' ἢ κατακτάμεν ἢ ἐάλῃναι.”  
 Ὡς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·  
 Ἔκτορι γὰρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι.  
 Ἄλλοι δ' ἄμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν 175  
 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεύσαι·  
 πάντῃ γὰρ περὶ τείχος ὀρώρει θεσπιδαῖς πῦρ  
 λάϊνον· Ἀργεῖοι δὲ καὶ ἀχνύμενοί περ ἀνάγκη  
 νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχήατο θυμὸν  
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180  
 σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτῆτα.  
 Ἐνθ' αὖ Πειριθόου υἱός, κρατερὸς Πολυποίτης,  
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήν·



οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ  
 αἰχμῇ χαλκείῃ ῥήξ' ὀστέον, ἐγκέφαλος δὲ 185  
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·  
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριζεν.  
 υἱὸν δ' Ἀντιμάχοιο Λεοντεύς, ὄζος Ἄρηος,  
 Ἴππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.  
 αὐτὶς δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυ 190  
 Ἀντιφάτην μὲν πρῶτον, ἐπαΐξας δι' ὀμίλου,  
 πλῆξ' αὐτοσχεδίνῃ· ὃ δ' ἄρ' ὕπτιος οὐδεὶς ἐρεῖσθῃ·  
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην  
 πάντας ἐπασυντέρους πέλασε χθονὶ πουλυβοτείρῃ.

Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195  
 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,  
 οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα  
 τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,  
 οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.  
 ὄρνις γὰρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200  
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔέργων,  
 φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον  
 ζῶν ἔτ' ἀσπαίροντα· καὶ οὐ πῶ λήθετο χάρμης·  
 κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δεξιῇν  
 ἰδνωθεὶς ὀπίσω· ὃ δ' ἀπὸ ἔθεν ἦκε χαμᾶζε 205  
 ἀλγήσας ὀδύνῃσι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,  
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.  
 Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰόλον ὄφιν  
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.  
 δῆ τότε Πουλυδάμας θρασὺν Ἑκτόρα εἶπε παραστάς· 210  
 “Ἑκτορ, αἰεὶ μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν  
 ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε  
 δῆμον ἐόντα παρὲξ ἀγορευέμεν, οὐτ' ἐνὶ βουλῇ  
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·  
 νῦν αὖτ' ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα. 215

μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.  
 ὦδε γὰρ ἐκτελέεσθαι ὀΐομαι, εἰ ἔτεόν γε  
 Τρῳσὶν ὄδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,  
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἑέργων,  
 φοινήεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220  
 ζῶόν· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί' ἰκέσθαι,  
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.  
 ὥς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν  
 ῥηξόμεθα σθένει μεγάλῳ, εἴξωσι δ' Ἀχαιοί,  
 οὐ κόσμῳ παρὰ ναυφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225  
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ  
 χαλκῷ δηώσωσιν ἀμυνόμενοι περὶ νηῶν.  
 ὦδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ  
 εἰδείη τεράων καὶ οἱ πειθοίατο λαοί.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ· 230  
 “Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·  
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.  
 εἰ δ' ἔτεδν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,  
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,  
 ὃς κέλει Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235  
 βουλέων, ἧς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·  
 τύνη δ' οἶωνοῖσι τανυπτερύγεσσι κελεύεις  
 πείθεσθαι, τῶν οὗ τι μετατρέπομ' οὐδ' ἀλεγίζω,  
 εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἡῶ τ' ἡέλιόν τε,  
 εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡερόεντα. 240  
 ἡμεῖς δὲ μέγαλοιο Διὸς πειθώμεθα βουλῇ,  
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.  
 εἰς οἶωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.  
 τίπτε σὺ δειδοικας πόλεμον καὶ δηϊοτήτα·  
 εἴ περ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245  
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·  
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.

εἰ δὲ σὺ δηϊοτήτος ἀφέξῃαι, ἤέ τιν' ἄλλον  
 παρφάμενος ἐπέεσσιν ἀποτρέψῃς πολέμοιο,  
 αὐτίκ' ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις.” 250

Ὡς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο  
 ἠχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραννος  
 ὤρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,  
 ἣ ῥ' ἰθὺς νηῶν κονίην φέρειν· αὐτὰρ Ἀχαιῶν  
 θέλγε νόον, Τρωσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζε. 255  
 τοῦ περ δὴ τεράεσσι πεποιθότες ἠδὲ βίῃφι  
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.  
 κρόσσας μὲν πύργων ἔρνον, καὶ ἔρειπον ἐπάλξεις,  
 στήλας τε προβλήτας ἐμόχλεον, ἃς ἄρ' Ἀχαιοὶ  
 πρῶτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων. 260  
 τὰς οἳ γ' αὔερνον, ἔλποντο δὲ τεῖχος Ἀχαιῶν  
 ῥήξειν· οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,  
 ἀλλ' οἳ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις  
 βάλλον ἀπ' αὐτῶν δηΐους ὑπὸ τεῖχος ἰόντας.

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων 265  
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.  
 ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσι  
 νείκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν·  
 “ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσῆεις  
 ὅς τε χερειότερος, ἐπεὶ οὗ πω πάντες ὁμοῖοι 270  
 ἀνέρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασι·  
 καὶ δ' αὐτοὶ τόδε που γινώσκετε. μή τις ὀπίσσω  
 τετράφθω ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,  
 ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,  
 αἱ κε Ζεὺς δώῃσιν Ὀλύμπιος ἀστεροπητῆς 275  
 νεῖκος ἀπωσαμένους δηΐους προτὶ ἄστρ' ἰδέσθαι.”

Ὡς τῷ γε προβοῶντε μάχην ὤτρυνον Ἀχαιῶν.  
 τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμναιῶ  
 ἡματι χειμερίῳ, ὅτε τ' ὥρετο μητίετα Ζεὺς

νιφέμεν, ἀνθρώποισι πιφασκόμενος τὰ ἅ κῆλα· 280  
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὅφρα καλύψῃ  
 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόοντας ἄκρους  
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,  
 καὶ τ' ἐφ' ἄλods πολιῆς κέχυται λιμέσιν τε καὶ ἄκταις,  
 κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα 285  
 εἴλυται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·  
 ὥς τῶν ἀμφοτέρωσέ λίθοι πωτῶντο θαμειαί,  
 αἱ μὲν ἄρ' ἐς Τρώας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,  
 βαλλομένων· τὸ δὲ τεῖχος ὕπερ πᾶν δοῦπος ὀρώρει.

Οὐδ' ἂν πω τότε γε Τρώες καὶ φαίδιμος Ἔκτωρ 290  
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῃα,  
 εἰ μὴ ἄρ' υἷδν ἐδν Σαρπηδόνα μητίετα Ζεὺς  
 ὤρσεν ἐπ' Ἀργείοισι, λέονθ' ὥς βουσὶν ἔλιξιν.  
 αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,  
 καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295  
 ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειαῖς  
 χρυσεῖης ῥάβδοισι διηνεκέσιν περὶ κύκλον.  
 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,  
 βῆ ῥ' ἔμην ὥς τε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευῆς  
 δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ 300  
 μῆλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
 εἴ περ γάρ χ' εὖρῃσι παρ' αὐτόφι βώτορας ἄνδρας  
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,  
 οὐ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δῖεσθαι,  
 ἀλλ' ὃ γ' ἄρ' ἦ ἥρπαξε μετάλμενος, ἥε καὶ αὐτὸς 305  
 ἔβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·  
 ὥς ῥά τότε ἀντίθρον Σαρπηδόνα θυμὸς ἀνῆκε  
 τεῖχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.  
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·  
 “Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα 310  
 ἔδρη τε κρέασίν τε ἰδὲ πλείοις δεπάεσσιν



ἐν Λυκίῃ, πάντες δὲ θεοὺς ὥς εἰσορόωσι,  
 καὶ τέμενος νερόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,  
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο ;  
 τῷ νῦν χρή Λυκίοισι μέτα πρώτοισιν ἐόντας 315  
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι,  
 ὄφρα τις ᾧδ' εἴπῃ Λυκίων πύκα θωρηκτῶν  
 ' οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν  
 ἡμέτεροι βασιλῆες, ἔδουσί τε πίονα μῆλα  
 οἶνόν τ' ἔξαιτον μελιθδέα· ἀλλ' ἄρα καὶ ἰς 320  
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται.  
 ᾧ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε  
 αἰεὶ δὴ μέλλοιμεν ἀγῆρω τ' ἀθανάτω τε  
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην  
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν 325  
 νῦν δ' ἔμπης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο  
 μυρίαί, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,  
 ἴομεν, ἡέ τῳ εὖχος ὀρέξομεν, ἡέ τις ἡμῖν."

Ὡς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησε·  
 τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330  
 τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετewω Μενεσθεύς·  
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέρουντες.  
 πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο  
 ἡγεμόνων, ὅς τις οἱ ἀρὴν ἐτάροισιν ἀμύναι·  
 ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335  
 ἐσταότας, Τεῦκρόν τε νέον κλισίῃθην ἰόντα,  
 ἐγγύθεν· ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν  
 τόσσος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκε,  
 βαλλομένων σακέων τε καὶ ἱπποκόμων τρυφαλειῶν  
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοὶ δὲ κατ' αὐτὰς 340  
 ἱστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.  
 αἶψα δ' ἐπ' Αἴαντα προΐει κήρυκα Θωώτην·  
 " ἔρχεο, διέ Θωῶτα, θέων Αἴαντα κάλεσσον,

ἀμφοτέρω μὲν μάλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων  
εἶη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος. 345

ᾧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ  
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμῖνας.  
εἰ δέ σφιν καὶ κείθι πόνος καὶ νεῖκος ὄρωρεν,  
ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,  
καὶ οἱ Τεῦκρος ἄμ' ἐσπέσθω τόξων εὖ εἰδώς." 350

ἌΩς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,  
βῆ δὲ θέειν παρὰ τεῖχος Ἀχαιῶν χαλκοχιτώνων,  
στῇ δὲ παρ' Αἰάντεσσι κιών, εἴθαρ δὲ προσηύδα·  
"Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,  
ἡνώγει Πετεῶο διοτρεφέος φίλος υἱὸς 355

κεῖσ' ἴμεν, ὄφρα πόνοιο μίνυνθά περ ἀντιάσητον,  
ἀμφοτέρω μὲν μάλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων  
εἶη, ἐπεὶ τάχα κείθι τετεύχεται αἰπὺς ὄλεθρος·  
ᾧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἱ τὸ πάρος περ  
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμῖνας. 360

εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νεῖκος ὄρωρεν,  
ἀλλὰ περ οἷος ἴτω Τελαμώνιος ἄλκιμος Αἴας,  
καὶ οἱ Τεῦκρος ἄμ' ἐσπέσθω τόξων εὖ εἰδώς."

ἌΩς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.  
αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365

"Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,  
ἐσταότες Δαναοὺς ὀτρύνετον ἱφί μάχεσθαι·  
αὐτὰρ ἐγὼ κείσ' εἴμι καὶ ἀντιὸν πολέμοιο·  
αἴψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπαμύνω."

ἌΩς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370  
καὶ οἱ Τεῦκρος ἄμ' ἦε κασίγνητος καὶ ὄπατρος·  
τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.  
εὖτε Μενεσθήος μεγαθύμου πύργον ἵκοντο  
τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἵκοντο,  
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἔρεμνῇ λαίλαπι ἴσοι 375

ἴφθιμοι Λυκίων ἡγήτορες ἠδὲ μέδοντες·  
σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,  
Σαρπήδοντος ἐταῖρον, Ἐπικλῆα μεγάλθυμον,  
μαρμάρῳ ὀκριόεντι βαλὼν, ὃ ῥα τείχεος ἐντὸς 380  
κεῖτο μέγας παρ' ἐπαλξιν ὑπέρτατος· οὐδὲ κέ μιν ῥέα  
χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ οὐδὲ μάλ' ἡβῶν,  
οἷοι νῦν βροτοὶ εἰσ'. ὁ δ' ἄρ' ὑψόθεν ἔμβαλ' αἰέρας,  
θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξε  
πάντ' ἄμνυδι κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικῶς 385  
κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.  
Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἴππολόχοιο,  
ἰῶ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,  
ἧ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.  
ἄψ δ' ἀπὸ τείχεος ἄλτο λαθῶν, ἵνα μή τις Ἀχαιῶν 390  
βλήμενον ἀθρήσειε καὶ εὐχετόφτ' ἐπέεσσι.

Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,  
αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,  
ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας  
νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' ἐσπόμενος πέσε δουρὶ 395  
πρηνής, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.  
Σαρπηδῶν δ' ἄρ' ἐπαλξιν ἐλὼν χερσὶ στιβαρῆσιν  
ἔλχ', ἧ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὕπερθε  
τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὁ μὲν ἰῶ 400  
βεβλήκει τελαμῶνα περὶ στήθεσσι φαεινὸν  
ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε  
παιδὸς ἐοῦ, μὴ νηυσὶν ἐπι πρύμνησι δαμείη·  
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ  
ἦλυθεν ἐγχείη, στυφέλιξε δέ μιν μεμαῶτα. 405  
χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν  
χάζετ', ἐπεὶ οἱ θυμὸς ἐέλπετο κῦδος ἀρέσθαι.

κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·  
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;  
 ἀργαλέον δέ μοι ἔστι καὶ ἰφθίμῳ περ ἔοντι  
 μούνῳ ῥηξάμενῳ θέσθαι παρὰ νηυσὶ κέλευθον·  
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.”

410

ὦς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν  
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.

Ἄργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας  
 τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον·  
 οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο

415

τείχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,  
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο  
 τείχεος ἅψ' ὤσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.

420

ἀλλ' ὥς τ' ἀμφ' οὔροισι δὴν ἀνέρε δηριάασθον,  
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,  
 ὦ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,  
 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων  
 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

425

ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.

πολλοὶ δ' οὐτάζοντο κατὰ χροῶα νηλεῖ χαλκῷ,  
 ἡμὲν ὅτεφ στρεφθέντι μετάφρενα γυμνωθείη  
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.

430

πάντῃ δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν  
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.

ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,  
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνήτης ἀληθῆς,  
 ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει  
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρηται·

435

ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,  
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκε  
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.  
 ἥϋσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·



“ ὄρνυσθ’, ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος 440  
 Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.”

Ὡς φάτ’ ἐποτρύνων, οἳ δ’ οὐασι πάντες ἄκουον,  
 ἴθυσαν δ’ ἐπὶ τείχος ἀολλέες· οἳ μὲν ἔπειτα  
 κροσσάων ἐπέβαινον ἀκαχμένα δούρατ’ ἔχοντες,  
 Ἔκτωρ δ’ ἀρπάξας λᾶαν φέρεν, ὅς ῥα πυλάων 445  
 ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθευ  
 ὀξὺς ἔην· τὸν δ’ οὐ κε δύ’ ἀνέρε δῆμου ἀρίστω  
 ῥῆϊδίως ἐπ’ ἄμαξαν ἀπ’ οὐδεὸς ὀχλίσσειαν,  
 οἷοι νῦν βροτοὶ εἰσ’· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.  
 τὸν οἱ ἐλαφρὸν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω. 450  
 ὥς δ’ ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἶδς  
 χειρὶ λαβὼν ἐτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,  
 ὥς Ἔκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰέρας,  
 αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,  
 δικλίδας ὑψηλάς· δοιοὶ δ’ ἔντοσθεν ὀχῆες 455  
 εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.  
 στῇ δὲ μάλ’ ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,  
 εὖ διαβάς, ἵνα μὴ οἱ ἀφαιρότερον βέλος εἴη,  
 ῥῆξε δ’ ἀπ’ ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω  
 Βριθοσύνη, μέγα δ’ ἀμφὶ πύλαι μύκον, οὐδ’ ἄρ’ ὀχῆες 460  
 ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη  
 λᾶος ὑπὸ ῥιπῆς· ὁ δ’ ἄρ’ ἔσθορε φαίδιμος Ἔκτωρ  
 νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ  
 σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ  
 δοῦρ’ ἔχεν· οὐκ ἄν τις μιν ἐρυκάκοι ἀντιβολήσας 465  
 νόσφι θεῶν, ὅτ’ ἐσᾶλτο πύλας· πυρὶ δ’ ὅσσε δεδήει.  
 κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ’ ὅμιλον  
 τείχος ὑπερβαίνειν· τοὶ δ’ ὀτρύνοντι πίθοντο.  
 αὐτίκα δ’ οἳ μὲν τείχος ὑπέρβασαν, οἳ δὲ κατ’ αὐτὰς  
 ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δ’ ἐφόβηθεν 470  
 νῆας ἀνὰ γλαφυράς, ὄμαδος δ’ ἀλίσστος ἐτύχθη.



# NOTES.

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## BOOK I.

*The numbers with the mark § refer to the 'Homeric Grammar.'*

**The subject of the Iliad** is an episode of the siege of Troy—a quarrel between Agamemnon, the supreme king of the Greek army, and Achilles, their greatest warrior. When the poem opens, the Greeks are encamped on the coast near Troy: nine years have passed, and many Trojan towns have been taken and plundered, but the city itself still holds out.

The poet begins by announcing his subject (ll. 1-7), and then relates shortly the events which led to the fatal quarrel (ll. 8-53). The remainder of the first book may be divided into four parts, according to the changes of scene:—

1. The debate in the Assembly and quarrel (ll. 54-317).
2. In the camp of Achilles—the taking of Briseis, and complaint of Achilles to Thetis (ll. 318-430).
3. Interval of twelve days—restoration of Chryseis (ll. 430-492).
4. On Olympus—the prayer of Thetis for the defeat of the Greeks, and the scene between Zeus, Here, and Hephaestus (ll. 493-611).

1. **θεά**, the Muse, who sings by the mouth of the poet.

**Πηληϊάδεω**. The two Patronymic Endings -ῖδη-s and -ῖᾶδη s, with the doubtful vowel of the Stem (**Πηλεύς**, Gen. **Πηλῆ-ος** and **Πηλέ-ος**), give the forms **Πηλη-ῖᾶδη-s** and **Πηλε-ῖδη-s**. -δεω is scanned as one syllable, by 'Synizesis,' § 51, 7.

2. **οὐλόμενος** is an Epic variety of the Part. **ὀλόμενος**, meaning 'miserable.' 'accursed'; as **ὄλοιο** is a form of curse. Cp. **ὀνήμενος**, 'blessed' (Od. 2. 33), and **ὄναιο**, a form of blessing.

**ἔθηκε**, 'made,' 'brought about'; cp. ll. 3. 321 **τάδε ἔργα . . ἔθηκε**.

3. **Ἄϊδι**, heteroclite Dat. of **Ἄϊδης**, § 22, 2. **Ἄϊδης** is usually a person

in Homer; but cp. Il. 23. 244 Ἄϊδι κεύθωμαι, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. τεῦχε. The Impf. shows that this Clause is really subordinate, 'while it made,' &c., § 27. αὐτούς, i. e. their bodies, § 46.

5. πᾶσι, 'of all kinds'; cp. 5. 52 ἄγρια πάντα, 'all kinds of game,' also 2. 823 μάχης εἶ εἰδότε πάσης, 5. 60 δαίδαλα πάντα, Od. 5. 196 πᾶσαν ἐδωδήν. Here vultures are especially meant. According to Athenaeus (p. 12 f.) Zenodotus read οἰωνοῖσι τε δαῖτα, which Aristarchus altered because δαῖς is properly used only of men. δαῖτα has been adopted by several editors, and is thought to be supported by the imitation in Æsch. Suppl. 800—

κυσὶν δ' ἔπειθ' ἔλωρα κάπιχωρίοις  
ὄρνισι δαῖπνον οὐκ ἀναίνομαι πέλειν.

But in the Venetian scholia—the chief authority on such a point—we are only told that Zenodotus rejected the two lines 4, 5. Hence the statement in Athenaeus is doubtless a mere figment (see on 18. 604). The phrase 'a banquet for vultures' is in the manner of Æschylus, and suited to an impassioned context, but hardly to the prologue of the Iliad. Sophocles also imitates the passage, Aj. 830 ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ, but does not introduce the notion of a 'banquet.'

Διὸς δ' ἐτελείετο βουλή does not imply any particular purpose of Zeus, but is a passing recognition of his providence: cp. 18. 292, Od. 8. 82., 11. 297, Hes. Th. 1002.

6. ἔξ οὗ goes with αἶδε (l. 1), the poet wishing to mark exactly the part of the Trojan story which he has taken for his subject, viz. the quarrel of Achilles and Agamemnon. So Demodocus in the Odyssey (8. 500) sings ἐνθεν ἐλὼν ὡς κ.τ.λ. 'taking up the story from the point where' &c. And the Odyssey itself opens in the same way, with a prayer to the Muse to begin 'from some point' (ἀρόθεν, Od. 1. 20).

8. ἔριδι, with ξυνέηκε, 'brought together in strife.' μάχεσθαι, 'for fighting,' 'so that they fought'; § 36, 1.

10. ὀλέκοντο δὲ λαοί is subordinate in sense (see on l. 4). A prose writer would have said νόσον κακὴν καὶ τοῖς λαοῖς ὀλεθρίαν, or the like.

11. τὸν Χρῦσῃν. This use of the Article is scarcely to be paralleled in Homer. In other examples with a Proper Name it is used with an adversative Particle (αὐτάρ, μὲν, δέ), and only of a person already mentioned: e. g. 2. 105 αὐτάρ ὁ αὖτε Πέλοψ.

13. λυσόμενος. The Act. means simply 'to release': the Mid. means 'to obtain the release for oneself,' 'to ransom.' The notion of 'getting a thing done,' as opposed to doing it oneself, is not the essential one: see Riddell's Digest, § 87.

14. στέμματα (from στέφω), 'a chaplet' of wool, his symbol as priest of Apollo, which as a suppliant he does not wear, but carries on his staff (Amcis). Note that στέμματα and στέμμα (l. 28) are used without distinction: so τόξον and τόξα, &c. On the *ā* of Ἀπόλλωνος, § 53, 2.



18. = 'May the gods grant you victory, &c., *if* you release my daughter.' *θεοί* is scanned as one syllable.

19. *πόλιν*. On the scanning of the second syllable, § 53, 3.

20. *λύσαιτε*. The Opt. is a gentle form of Imperative, § 30, 2.

*τὰ δ' ἄποινα*. The Art. points the contrast: not 'take this ransom,' but 'take the other, the ransom,' = 'take instead the ransom,' § 47, 2 *b*.

*δέχεσθαι*, Inf. used as an Imperative, § 36, 3. The Pres. *δέχεσθαι* brings the act into connexion with *λύσαιτε* ('release her, while you receive ransom for so doing'), see on l. 10. Conversely in l. 23 the Aor. *δέχθαι* is the main verb, the Pres. *αἰδεῖσθαι* is subordinate.

22. *ἐπευφήμησαν*, 'gave their voices in favour': *ἐπί* expresses the *direction* of the assent given: so *ἐπινεύω*, 'nod in assent.'

23. *αἰδεῖσθαι*. The word *αἰδώς* in Homer includes all shrinking from complaint or disapproval—shame, respect, pity, &c. *δέχθαι*, § 3, A.

24. *θυμῷ*, a locative Dat., 'in his soul.'

25. *ἐπί*, in Tmesis, § 41, 2. *μῦθον*, cognate Acc., § 37, 2, 'enjoined a hard speech,' i. e. 'gave him an injunction in hard words.'

26. *κιχείω*, Subj., § 13, A. *μὴ κιχείω* is virtually an Imperative, 'see that I do not find you,' § 29, 5.

31. *ἐποιχομένην*. The *ιστός* or beam was upright, and the worker moved backwards and forwards; cp. Lat. *obire telam*.

*ἀντιώσαν*, 'presenting herself for,' 'coming to,' Part. of *ἀντιάω*. Elsewhere *ἀντιάω* and *ἀντιάω* take a Gen. with the notion of 'coming to take part in' (*μάχης, ἔργων, &c.*).

33. *ἔδεισεν*, so Aristarchus: the word is written in MSS. *ἔδδεισεν*. The original form was *ἔ-δφεισεν*, see § 54.

35. *ὁ γεραίός*, on the Art. see § 37, 2, *c*.

37. *ἀμφιβέβηκας*, lit. 'dost stand over'; metaphor from bestriding for protection, cp. Il. 17. 4 *ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μῆτηρ*. Note that Apollo in the Iliad is especially a Trojan deity. The Apollo of Delos and Delphi belongs to later Dorian times.

38. *Τενέδοιο*, Gen. with *ἀνάσσω*: so with *ἡγέομαι* (see on l. 71), *κρατέω* (l. 79). *ἴφι*, 'mightily,' Neut. of *\*ἴφι-s*, 'strong'; on the Hiatus, which is probably due to loss of *f*, see § 54.

39. *Σμινθεῦ*, epithet, said to be from a town *Σμίνθη*; or = 'killer of mice,' from *σμίνθος*, a mouse. But see Lang, *Custom and Myth*, p. 103.

*ἐπὶ . . ἔρεψα*, 'roofed in,' i. e. 'built.' It seems probable that the temples here meant were mere temporary structures of branches (Pausan. x. 5. 5). Others explain 'decked with boughs' (Virg. *Æn.* 2. 248 *delubra deum . . festa velamus fronde*).

• 40. *μῆρία*, see the sacrifice, l. 460 ff. *κατὰ ἔκηα*, Tmesis, § 41, 2.

41. *κρήνον*, 1 Aor. Imper. (*κραιάινω*).

44. *κατά* is here 'down from,' § 42, 2.

47. αὐτοῦ, 'he,' as opposed to the arrows.

κινηθέντος, Aor., 'when he moved' (not 'while he moved').

νυκτὶ εὐικός: so 12. 463 νυκτὶ θεῶν ἀτάλαντος ὑπώπια, 'his brows the image of swiftly coming night.' ἦϊε (εἶμι), § 8, A, 3.

48. μετὰ, 'into their midst,' used adverbially.

50. ἐπ-ώχετο. ἐπί=the English 'over' in *go over, tell over, &c.*

51. αὐτάρ, § 49. αὐτοῖσι, the men, § 46, 1. ἔχε-πενυκές, 'holding sharpness,' hence 'painful.'

52. θαμειαί goes with the Verb, 'burned thick,' i. e. thickly.

54. On the Art. see § 47, 2, *d.* On the -δε of ἀγορήνδε, see § 24.

καλέσσατο, 'had them summoned,' by heralds: but see 1. 13.

56. ὅτι ῥα, § 49, 3.

57. ἤγερθεν, 3 Plur., § 2.

58. τοῖσι δ'. This δέ is not to be translated; it marks the 'apodosis,' i. e. the Clause completing the sentence introduced by ἐπεὶ.

59. ἄμμε, = ἡμᾶς, § 23. παλιμπλαγχθέντας, 'driven back'; πλάξω is 'to send adrift.' πάλιν, 'back' (never 'a second time').

60. εἴ κεν . . φύγοιμεν, 'supposing always that we escape death'; γε marks the contrast of θάνατος to flight.

61. εἰ δὴ, 'if it has come to this that . . .' δαμᾶ, Fut., § 12, 3.

62. ἐρείομεν, a Subj., in form like κιχείω (v. 26).

63. ονειροπόλον, one who is 'conversant with dreams,' who gets divine direction in dreams.

τε serves to indicate that the statement is a *general* one, § 49, 9.

64. ὅς κ' εἴποι, Opt. of the End, explained in § 34, 2, *a.*

ὅ τι τόσσον ἐχώσατο, 'wherefore he has taken such offence,' § 37, 1.

65. εὐχολῆς, 'whether his complaint is about a vow (unperformed),' § 39, 5. On εἴτ' ἄρ', § 49, 3.

66, 67. αἶ κέν πως κ.τ.λ. (let us ask) 'in the hope that it will be his pleasure' &c. βούλεται, however, cannot be a Subj., since the short vowel is not found in the Pres. Subj. of Verbs in -ω. Probably the true reading is βούλητ' ἀντιάσας (Curt. Verb. ii. 72): see § 51, 5.

70. The μάντις does not merely predict: he understands the whole case, and knows the mind of heaven regarding it. A θεοπρόπιον (1. 85) is a revelation of the mind or temper of a god, given either directly or by signs. ἦδη, Plpf., § 7, 2. On the Art., § 47, 2, *d.*

71. νήεσσι, § 20, 4. ἡγέομαι with the Dat. means 'to guide,' with the Gen. 'to command.' εἴσω is here = εἰς; not 'within,' as in Attic.

72. ἦν, from ὅς = *suus*. τήν, Art. = Rel., § 47, 3.

74. κέλεαί με. Calchas has not been named, but understands Achilles to appeal to him as μάντις of the army.

76. σύνθεο, 'give heed.'

77. ἦ μὲν, § 49, 4. πρόφρων, with ἀρήξειν (= προφρονέω), 'that thou wilt be forward in succouring me.'

78. *χολωσέμεν*, 'that I shall enrage.'

79. *καὶ οἱ κ.τ.λ.* 'and whom the Greeks obey.' The second member of the sentence is independent of the Relative; § 58.

80, 81. *χώσεται*, Subj. with short vowel, § 13, A. *χέρηϊ*, a shorter form for *χερείονι*, 'inferior.' *χώσεται* and *καταπέψη* are instances of Subj. without *άν* in a general reflexion, § 33, 1, a. *χόλον γε*, 'his fit of rage,' *γε* shows that it is opposed to *κότος*, 'resentment,' 'spite.'

82. *ἀλλά* marks the apodosis, = 'yet.'

88. *ζώντος καὶ . . δερκομένοιο*, a pleonasm, used for the sake of solemnity: cp. *ζώντων καὶ ὄντων Ἀθηναίων* (Demosth.); cp. also l. 99 *ἀπριάτην ἀνάποινον* = 'without money and without price.'

90. *σὺμπάντων Δαναῶν*, Gen. with *οὗ τις* in l. 88.

92. *θάρσῃσε*, 'took courage,' Aor.

97. *Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει*. This is the reading of Aris-tarchus, adopted by Bekker and recent editors. The MSS. have *λοιμοῖο βαρείας χεῖρας ἀφέξει*, which can hardly mean either 'withhold his hands from [sending] the plague' (like Od. 22. 316 *κακῶν ἀπὸ χεῖρας ἔχεσθαι*), or 'keep away the hands of the plague,' i. e. stay it. The latter explanation might be defended by Od. 20. 263 *κερτομίας δέ τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφέξω πάντων μνηστήρων*: but this would imply a personification of the plague, which would not be in place when it has been so emphatically ascribed to the direct agency of Apollo.

98. *ἐλικώπιδά*, probably 'with well-rounded face.' The Masc. occurs at v. 389 *ἐλίκωπες Ἀχαιοί*. *ἔλιξ* always implies a bent or twisted form: thus, *νέες ἀμφιέλισσαι*, 'ships rounded at both ends.'

99. *ἀπριάτην* is an Adv. in Od. 14. 317, and so perhaps here, § 37, 3.

103. *ἀμφὶ μέλαιναί*, to be so written (not *ἀμφιμέλαιναί*), and both the words to be taken with the Verb *πίμπλαντο*,—'were filled (so as to be) black (with rage) on both sides.' *ἀμφί* is used in this way of various feelings, e. g. Il. 3. 442 *ἔρως φρένας ἀμφεκάλυψεν*, 6. 355 *πόνος φρένας ἀμφιβέβηκεν*, Od. 8. 541 *ἄχος φρένας ἀμφιβέβηκεν*. Similarly *περί* in Il. 11. 89 *περὶ φρένας ἵμερος αἰρεῖ*. Also of sound heard, Il. 2. 41 *θείη δέ μιν ἀμφέχυντ' ὀμφή*, Od. 1. 352. The Preposition expresses the complete sway of the feeling over the mind. (Nägelsbach's *Anmerkungen*, ed. 1864.)

105. *κάκ' ὀσσομένος*, 'with mischief in his look.'

107. 'Evil is dear to you to prophesy,' i. e. it is your pleasure to prophesy evil, § 36, 2. On the Art. see § 47, 2, d.

110. *δὴ* gives a shade of irony, like our 'really.'

112, 113. *πολὺ βούλομαι*, 'I greatly prefer'; cp. l. 117. *αὐτήν*, 'her-self' (rather than any ransom). On the Pf. *προβέβουλα*, 'I prefer,' § 26.

114. *κουριδίης*, 'wedded,' 'lawful,' probably from *κουρά*, the lock of hair which the bride cut off before marriage. For the form cp. *μοιρίδιος*, *νυμφίδιος* (Curt. Stud. I. i. 253).

120. *λεύσσετε* is emphatic, 'it is in full view of all that my prize



is going from me.'  $\delta$  = 'that' (used as a Conj., not in agreement with γέρας), see § 48, 2.

123. γάρ. The speech begins (somewhat abruptly) with the reason for the proposal which is already in the speaker's mind.

124. ξυνήϊον is 'a piece of common property,' from ξυνός, 'common' (like ξεινήϊον, the gift of a ξείνος).

ἴδμεν κείμενα = ἴδμεν ὅτι κείται, § 37, 7.

125. τὰ μὲν. The Art. has the force of a Rel.; but see § 47, 3.

ἔξεπράθομεν, 'have taken by sack from.'

126. παλίλλογα goes closely with ἐπαγείρειν, 'to collect back.' The notion of 'collecting' is given both in παλίλ-λογα and ἐπ-αγείρειν, Achilles dwelling on it with rhetorical variety of phrase. λαούς in this position is emphatic: 'it is not seemly that the whole people should have to bring back their shares again' into the common stock. It might also be taken (as Mr. Paley suggests) after ἐπαγείρειν, which on this view is to be construed as a Verb of 'asking' or 'taking from,' with a double Acc.

128. On the force of κεν, see § 33, 1, *e*.

129. δῶσι, 3 Sing. Subj., § 2.

131. μὴ δὴ οὕτως, § 51, 6.

132. κλέπτε νόφ, 'do not seek to trick by scheming,' = do not try to contrive a trick. παρελεύσεαι, 'will get beyond,' 'get the better': so παρεξελθεῖν Διὸς νόον (Od. 5. 104), 'to outwit Jove.'

133, 134. 'Do you mean, in order that you may have a prize for yourself, that I should sit down tamely in want of one — and accordingly tell me to give back this maiden'? αὐτάρ marks the apodosis (as Il. 3. 290): κέλεαι δέ κ.τ.λ. would be in Prose κελεύων or ὅτι κελεύεις: '(is this what you want) when you bid me'; § 57. On αὐτως see § 46, 2.

135. εἰ μὲν κ.τ.λ. The apodosis is left unexpressed because it is only on the second of the two alternatives ('if they do not give'), that anything is to follow.

136. ἄρσαντες, 'making it fitting,' pleasing, to my mind; cp. the Adj. θυμῆρης, 'pleasant.' ἀντάξιον, 'an equivalent,' for Chryseis.

137. δώ-ωσιν, § 13. On the second δέ, see on l. 58. The Subj. ἔλωμαι gives a peremptory tone (= I am resolved to take), § 29, 1.

139. ἄξω ἐλών returns to an independent construction, § 58, 1.

For κεν with the Fut. κεχολώσεται, see § 35.

140. ἦ τοι (also written ἦτοι) is a strong affirmative, § 49, 1; distinct from ἦτοι, 'either.'

141. ἐρύσσομεν, Aor. Subj., § 13, A: so ἀγείρομεν, θέλομεν, βήσομεν.

144. The order is, εἰς τις, ἀνὴρ βουλευφόρος, ἔστω ἀρχός.

148. ὑπόδρα ἰδών, 'with a scowl'; properly 'looking from beneath' (his eye-brows).

149. ἐπιεμένε, 'that dost wear' as a coat of armour; ἔννυμι, § 11, 4.



150. **πρόφρων**, cp. l. 77. **πείθηται**, Subj., § 29, 3, 'how shall any one obey words for thee,' = obey thy words.

154. **οὐδὲ μὲν**, 'nor yet,' = Attic **οὐ μὴν οὐδέ, ἀλλ' οὐδέ**.

155. **Φθίῃ**, in Thessaly, the home of Achilles.

157. **οὔρεά τε κ.τ.λ.** is epexegetic of **πολλά**, 'there is much between, mountains &c.': cp. Od. 7. 264 **πολλά δ' ἔδωκε, σίτον καὶ μέθυ ἡδύ**.

The hiatus before **ἡχέεσσα** is excused by the Bucolic diaeresis, § 51, 8: it is not certain that **ἡχή** had the *f* in Homer.

158. **μέγα**, 'very.' **χαίρης**, for the sequence of Tenses see § 34, 2, *c*.

159. **τιμήν**, 'vengeance,' lit. payment; cp. Il. 3. 286-288.

160. **τῶν**, Neut.; Gen. with Verbs of emotion, as in Il. 180, 429.

162. **δόσαν δέ**, 'and which they gave,' cp. l. 79. **υῖες**, § 22, 2.

164. **Τρώων πτολίεθρον**, not Troy itself, but any Trojan town (such as Chryse, Thebe); hence the Subj. without *άν*, § 33, 1, *c*.

165. **πολυάϊκος**, i. e. full of rapid movement, onset, flight, &c. (*ἀίσσω*).

167. **τό**, Art. of contrast, § 47, 2, 'you have your prize.'

168. **κάμω**. The Aor. expresses the *access* of weariness.

170. **κορωνίσιν**, 'curved,' rising in a curve at the ends.

170, 171. **οὐδέ σ' οἶω**, *σ'* is for *σοι*; *οἶω* is ironical, 'I do not fancy,' 'I have no notion,' cp. l. 296. **ἀφύξειν**, Act., of drawing for another's benefit. Achilles declines to be the humble minister to Agamemnon's avarice.

173. **ἐπ-έσσυ-ται**, Pres. **ἐπι-σσεύω**: Reduplication, § 11, 2.

175. **κε**, as l. 139, 'will honour me' (if you do not). **μητιέτα**, § 17.

180. **Μυρμιδόνες**, the Thessalian people of whom Achilles was chief.

184. **πέμψω**, Fut. Ind., of what he is obliged to do: **ἄγω**, Subj., of what he does of his own will; **κε** shows that the latter depends on the former, 'I in that case will' &c., § 31, 1.

186. **στυγέω** is the usual word in Homer for the *feeling* of fear: **φοβέομαι** and **τρέω** properly express *flight*.

187. Literally, 'to think (of himself) alike with me': **ἴσον** is a Neut. used adverbially, cp. **ἴσα** in Od. 15. 520 **τὸν νῦν ἴσα θεῷ Ἰθακήσιοι εἰσορόωσι**, 'look upon him equally with a god,' i. e. as equal to a god.

**ὁμοιωθήμεναι ἄντην**, 'to put himself in comparison with me face to face.' The Aor. in *-θην* is here Reflexive, like the Middle.

188, 189. **έν** is adverbial, **στήθεσσι** a locative Dat., 'his heart within debated in his breast.'

190-192. **ὅ γε** gives point to the alternatives, **ἦ-ἦε**, see § 47, 1. Similarly in l. 191 **ὁ (δέ)** marks the contrast with **τοὺς μὲν κ.τ.λ.**

191. **ἀναστήσειεν**, 'make them rise,' i. e. break up the assembly. **τοὺς** means 'the others,' the rest of the assembly.

194. **ἦλθε δ'** is the apodosis to **ἦος ὁ κ.τ.λ.**; see on l. 58. The change from the Impf. to the Aor. makes this clear.

197. **στή**, 'came and stood,' cp. l. 6. **κόμης**, 'by the hair.'

200. **οἱ**, Athene, 'her eyes gleamed terrible.'

201. *πτερόεντα*. Words are imagined to fly from the speaker to the hearer. *μιν*, with *προσηύδα*. *φωνήσας*, Aor. 'raising his voice.'

203. *ἴδῃ*, Mid.: cp. *ὄρατο*, l. 56. Some ancient critics read *ἴδῃς*.

205. *τάχ' ἂν . . ὀλέσση*, a solemn threat, § 29, 4. *τάχα*, 'quickly.'

206. *γλαυκῶπις*, probably 'gleaming-eyed,' cp. l. 200.

211. *ὀνείδισον ὥς ἔσεται περ*, 'revile him (by telling him) how it will be'; *ὥς ἔσεται περ* standing as object to *ὀνείδισον*: cp. Od. 21. 212 *σφῶϊν δ' ὥς ἔσεται περ ἀληθείην καταλέξω*, 'I will tell you the truth as to how it will be; also 19. 312 *ὄψεται ὥς ἔσεται περ*.

216. *σφωῖτερον*, Dual, including Here. *εἰρύσασσθαι*, 'to uphold,' 'save': Aor. of the *act* which kept the command from failing.

217. *ὥς*, 'so,' § 48, 1: but see *Hom. Gr.* § 265 (3).

218. *ἐκλυον*, Gnostic Aor., § 25, 2. *τε* as in l. 63. *αὐτοῦ* is emphatic, 'he who listens to the gods is heard himself in return.'

219. *ἦ*, 'spoke,' § 8, A, 2: the 1 Sing. *ἡμί*, 'I say,' occurs in Aristoph.

221. *βεβήκει*, 'took her way': the Pf. *βέβηκα* expresses the attitude of walking, the step or stride, § 26, 2; hence *βεβήκει*, 'was in act to go,' comes to mean 'started to go' (not 'had gone'). The intervention of Athene was evidently suggested by the difficulty of understanding why Achilles should have given way to Agamemnon so much as he did. The difficulty is inherent in the subject of the Iliad: the anger of Achilles is made as fierce and calamitous as possible, but it must not bring on a catastrophe at this point of the story.

226, 227. *πόλεμος*, the ordinary battles in which the whole army (*λαός*) took part, is opposed to *λόχος*, ambush, which was the work of chosen champions (*ἄριστῆς*). *πόλεμῶν*, § 53, 3.

228. *τέτληκας*, 'hast the heart,' § 26, 2. *κῆρ*, 'destruction.'

230. *ὅς τις κ.τ.λ.* 'from any one who speaks in opposition to you.'

231. *δημοβόρος βασιλεύς* is an exclamation (not Nom. for Voc.). The meaning is not 'devourer of thy people,' but 'consumer of the common store' (*δήμια*, cp. 17. 250), implying that he was good for nothing else. Cp. *καταδημοβορήσαι*, 18. 301, and Agamemnon's own words, 4. 343 ff.

232. *ἦ γὰρ ἂν κ.τ.λ.* 'else this had been the last outrage,' § 30, 6.

234 ff. The sceptre does not belong to Achilles. It is borne by the Achaeans *δικασπόλοι*, i.e. it is held by each speaker in turn, to show that he is 'in possession of the house.' Achilles casts it down when he has done speaking, l. 245: cp. the scene, Il. 18. 505.

236. *περὶ . . ἔλεψε* takes a double Acc., as a Verb of 'taking from.'

238. *θέμιστας*, 'judgments,' the usages which in a primitive society make up what we should call 'the course of justice.'

239. *εἰρύεται*, 'have in their keeping,' 'uphold,' § 26.

*πρὸς Διός*, 'at the hands of Jove,' i.e. by his authority.

*ὅρκος*, here in its strict sense, the object sworn by.

244. *ὅ τ'*, 'that,' § 48, 2.

245. **ποτί**, in Tmesis, = *προσέβαλε γαίη*.
250. **τῷ**, Dat., § 38, 1. **μερόπων**, a conventional Epic word, the meaning of which is unknown.
251. **τράφεν ἦδ' ἐγένοντο**. The more important word is put first.
256. **κεχαροίατο**, Reduplicated Aor., § 4.
257. Lit. 'If they were to hear all this about you fighting,' = of your fighting; *πυθέσθαι τι τινός*, to hear a thing of a person.
258. **περὶ . . ἔστέ**, 'are beyond,' 'excel.'
- βουλήν**, 'in counsel,' Acc., § 37, 4. **μάχεσθαι**, § 36, 2.
262. **ἴδωμαι**, Subj., § 29, 6: on the Hiatus owing to *Ϝ*, § 54.
263. **οἶον Πειρίθοον** = *οἶος ἦν Πειρίθοος*, by 'Attraction.'
265. This line is not in any good MS., but is quoted by Pausanias x. 29, 10. It was probably interpolated (from Hes. Scut. 182), in order to bring in the Athenian hero, Theseus.
268. **Φηρσίν**, the Centaurs; *φήρ* is Æolic for *θήρ* (the dialect of Thessaly being Æolic). The reference is to the war of the Centaurs and Lapithae.
270. **ἀπίης**, generally taken as = 'distant' (*ἀπό*), so that *ἐξ ἀπίης γαίης* explains *τηλίθεν*. It may be an old word *Ἄπιος* (with *ā*), used by Æschylus (Suppl. 260, &c.) and Sophocles for the Peloponnesus. If so, scan *Ἄπίης*. But in Od. 7. 25., 16. 18 the meaning 'distant' seems to be required.
271. **κατ' ἐμ' αὐτόν**, 'by myself,' i. e. as an independent *πρόμαχος*.
275. **ἀποαίρεο**, for *ἀπο-αίρέ-εο*.
277. **ἔθελ'**. The *ἐ* forms one syllable with the final *η* of *Πηλείδῃ*. The choice is between this unusual Synizesis (§ 51, 6) and the reading **θελ'** from the post-Homeric form *θέλω*.
278. **οὐ ποθ' ὁμοίης κ.τ.λ.** 'has a right to no common measure of honour': *ὁμοίος* is often = 'common to all.'
283. **Ἀχιλλῆϊ μεθέμεν χόλον**, 'to let go your anger in favour of Achilles': constr. as in Hor. Od. 3. 3, 33 *iras . . Marti redonabo*.
284. **ἔρκος πολέμοιο**, 'a bulwark against war.'
289. **ἄ τιν' οὐ κ.τ.λ.** 'in which (Acc., § 37, 1) I deem that some one [meaning himself] will not obey him.'
291. 'Therefore do his revilings dash forward to be spoken'? i. e. 'is that a reason for this outburst of abuse'? The *δνείδεα* are half personified (like *ἔπεα πτερόεντα*, l. 201); as in Hdt. 7. 160 *δνείδεα κατιόντα ἀνθρώπων φιλέει ἐπανάγειν τὸν θυμόν*, 'hard words when they go down into a man are apt to stir up his wrath': cp. also Hdt. 1. 112 *ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλῶειν ὑμῖν ἔπεα κακά*, 'when the wine goes down evil words are floated up.' With *προθέω* cp. Od. 24. 319 *δριμὺ μένος προὔτυψε*, 'rage charged forward' (like *Τρῶες δὲ προὔτυψαν* in the Il.). On the Inf. *μυθήσασθαι* see § 36, 1.
292. **ὑποβλήδην**, 'taking up,' 'interrupting': accordingly there is no form of address in this last speech of Achilles.



294. ἔργον, Acc., § 37, 1. ὑπείξομαι, Fut. with εἰ δὴ, cp. l. 61.
296. οἶω, cp. l. 170. Achilles echoes l. 289, mockingly.
299. γε points the contrast between ἀφέλεσθε and δόντες, 'since you have but taken away what you gave.'
302. εἰ δέ has generally been explained by supposing an Ellipse (εἰ δὲ βούλει ἄγε, &c.), but this is unlikely. Probably εἰ was originally a kind of interjection, and the use has survived in this group of phrases: cp. Lat. *eia age*. γνῶ-ωσι, § 13.
306. εἶσας, an Epic variety for ἴσας, used in certain phrases only.
307. Μενoitιάδῃ, Patroclus.
311. ἐν is adverbial, 'went among,' i. e. with them.
314. λύματα, = Attic καθάρματα, 'off-scourings.'
317. ἐλισσομένη περὶ καπνῷ, 'eddy round the smoke,' i. e. borne up in the smoke-wreaths. So in Il. 22. 95 ἐλίσσόμενος περὶ χειρῇ, of a serpent 'coiling himself round (the inside of) his nest.'
320. Ταλθύβιον. A family of heralds claiming descent from him existed in historical times in Sparta (Hdt. 7. 134).
322. κλισίην, Acc. with a Verb of motion, § 37, 6.
323. ἀγέμεν, Inf. = Imperative, § 36, 3.
324. δώησιν, more usually δώ-η, § 2. ἔλωμαι, l. 137.
326. ἐπὶ μῦθον ἔτελλε, l. 25.
331. ταρβήσαντε, 'struck with awe'; cp. θαρσήσας, l. 85.
338. τῷ δ' αὐτῷ κ.τ.λ. 'they themselves.'
340. καὶ πρὸς τοῦ, not 'the king,' but 'him too, the king,' § 47, 2, 6. δὴ αὐτε, Synzesis, § 51, 6.
341. γένηται, Subj. with εἰ, § 33, 1, c.
342. ὀλοῦησι, ὀλοός, § 51, 3, c.
343. πρόσσω καὶ ὀπίσσω, i. e. 'backwards as well as forwards': he sees only πρόσσω, does not look round and consider the whole case.
344. μαχέοντο is an impossible form, § 2: read μαχεοίαιτ' or (better) μαχέονται, the Fut. as Il. 8. 110, Od. 1. 57., 4. 163., 17. 6.
349. ἑτάρων, join with νόσφι λιασθείς.
350. ἐπ' ἀπείρονα. So Aristarchus: the MSS. have ἐπὶ οἶνοπα.
352. περ, 'short-lived as I am' (you are still my mother).
353. τιμὴν περ, 'honour, surely, he ought to have bestowed on me.' ὄφελλεν, Homeric form for ὄφειλεν.
354. Join οὐδὲ τυτθόν, 'not even a little.'
356. αὐτός, by his own act, § 46, 1. ἀπούρας, Part of ἀπηύρων. The word should probably be ἀπουράς, for ἀπο-φράς, 3 Sing. Indic. ἀπέφρα for ἀπ-έφρα: cp. κατ-έκτα, Part. κατα-κτάς.
362. σε φρένας, Acc. of 'whole and part,' § 37, 5.
363. εἶδομεν, for φείδομεν, § 54. The forms εἶδομεν εἶδετε are properly Subj. of a Pres. \*εἶδ-μι (Sanser. vedmi I know). The Sing. εἶδῶ (or εἶδῶ), εἶδῆς, εἶδῆ and 3 Plur. εἶδῶσι are from a stem εἶδεσ- (cp. ἦδεα for ἡφείδεσ-α).



365. πάντα is governed by ἀγορεύω, 'why do I tell you this (telling it) all to one who knows it'?

368, 369. The division of the spoil, according to the constitutional usage of the time, was made by the army. Each 'king' was given a separate prize (γέρας), a piece of spoil taken out (ἐξαιρετόν) before the general division, which was no doubt made by lot.

382. On the Art. see § 47, 2.

388. μῦθον, Acc. of cognate meaning, § 37, 2 : cp. l. 25.

393. περί-σχεο, 'protect,' same metaphor as in ἀμφιβέβηκας, l. 37.

ἱῆος, Gen of ἑός, 'good,' with peculiar rough breathing.

394. λίσαι, Imper. of the 1 Aor. ἐλλισά-μην. The λ of this Verb almost always has the value of a double letter : see § 55, 2.

396. σεο with ἄκουσα. πατρός, 'my father,' Peleus ; but cp. l. 358. The ancient critics were perplexed by the question where Thetis lived—in her new or her old home ; see Ar. Nub. 1067-8.

399. ὁππότε, 'whenever the time was that.'

403. Βριάρεων—Αἰγαίωνα. Where two names are given, one said to be used by the gods, the other only by men, it will be found that the divine name is the one which has the clearer meaning. Βριάρεως is of course from βριαρός, 'strong.' The Greeks liked proper names to convey some meaning of good omen.

406. οὐδέ τ' ἔδησαν. The τε is not in place here (§ 49, 9) : read οὐδ' ἔτ'.

408. ἐπί with ἀρῆξαι, Tmesis, § 41, 2.

409. ἀμφ' ἄλα, the camp being in the bay between two promontories, Rhoeteum and Sigeum. ἔλσαι is 'to pen,' drive into a corner (φέλ).

412. ὃ τ', 'in that,' § 48, 2.

414. αἰνά τεκοῦσα, 'miserable in my child-bearing' : the idea is repeated in l. 418 τῷ σε κακῇ αἴσῃ τέκον. αἰνά, Adv., § 37, 1.

416. 'Thou hast thy portion (of life) for a little while indeed.' δὴν lengthens the preceding syllable, § 55, 2.

418. ἔπλεο, 'hast come to be' (2 Aor., formed like ἔ-σχε-το, ἔ-σπε-το).

419. τοῦτο, 'this matter of yours,' like Lat. *isre*, § 45.

424. κατὰ δαῖτα, 'about a feast,' 'on the business of a feast' : cp. Od. 3. 106 πλαζόμενοι κατὰ ληΐδα, also Od. 3. 72., II. 479.

428. ἀπεβήσετο, § 9, 3. αὐτοῦ, 'where he was.'

430. ἀέκοντος, with βίῃ, 'doing violence to his unwillingness.'

434. προτόνοισιν, 'by (slackening) the forestays,' i.e. the ropes which extended from the mast to the prow.

436. In this mode of mooring ships the stern faced the shore, and was made fast by stern-hawsers (πρυμνήσια), while the bows were prevented from swinging by blocks of stone (εὐναί) thrown out with ropes attached to them : see Riddell and Merry's *Odyssey*, Appendix 1, § 18.

449 ff. οὐλοχύτας, 'meal of sprinkling.' οὐλαί (not οὔλαι) meant barley-meal, prepared in a primitive fashion that survived in ritual.

The sacrifice began by washing of hands and the lifting up of the οὐλαί (οὐλοχύτας ἀνέλοντο) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling (οὐλοχύτας προβάλοντο, l. 458), and also by the cutting off and burning of the forelock of the victim, which is not mentioned here; cp. Od. 3. 446. After these preliminary rites (κατάρχεσθαι) the attendants raised the victim's head—a symbolical way of offering it to one of the 'upper' gods—and the chief officiating person—king or head of the family—killed and flayed it. The thigh-bones were cut out (μηρούς τ' ἐξέταμον) and covered up between two layers of fat (κνίση); slices of meat from other parts of the carcase were laid upon the fat (ἐπ' αὐτῶν ὠμοθέτησαν), and the whole was burned, with libations of wine, as the portion of the gods. Cp. Od. 3. 440-460, with Riddell and Merry's notes.

There is some difficulty about the forms μῆρα (l. 464) and μῆρία (l. 40, &c.)—both used only in speaking of sacrificial rites. Probably they are old synonyms of μῆροί, and are applied to the parts offered (viz. the bones and fat), because these parts were supposed to be accepted by the gods as equivalent to the whole thigh. This is indicated by the story of the trick played by Prometheus (Hes. Theog. 535 ff.).

454. ἦψαο, 'didst bear hardly on,' 'punish': cp. ἐν-ιπή, 'rebuke.'

459. αὐέρυσαν, 'drew up,' so that the head looked towards the heaven. The word is generally explained as ἀ(ν)-φέρυσαν: but no instance is quoted of loss of ν before φ. See also 8. 325., 12. 261.

461. δίπτυχα, Acc. Fem.; the ordinary Nom. is δίπτυχο-ς: § 22, 2.

468. ἕσσης, 'even,' fair to all; cp. l. 306.

469. ἐξ ἔντο (ἡμῖ), 'let away,' 'satisfied': cp. μεθέμεν χόλον l. 283.

470. ἐπεστέψαντο, 'filled up': *vina coronant* in Virgil's imitation (Æn. 1. 723 f.) is a curious mistake. ποτοῖο, Gen. of Material, § 39, 4.

471. ἐπαρξάμενοι δεπάεσσιν, 'having given first drops all round into the cups' (to be poured out as libations before the cups were filled). The Verb ἄρχεσθαι may be applied to any preliminary ritual, and ἐπί gives the notion of going 'over' or round the company, as in ἐπώχετο (l. 50), ἐπαγείρειν (l. 126); see Merry and Riddell on Od. 3. 340.

473. καλόν, used as an Adv. = Attic καλῶς, § 37, 1. παήνονα, the song of rejoicing.

474. φρένα, Acc. of the seat of feeling, § 37, 4.

475. ἐπί, in Tmesis, = κνέφας ἐπῆλθε.

478. καί, here used to mark the apodosis: so in l. 494.

479. ἱκ-μενον, 'favouring,' Lat. *secundus*; 2 Aor. Part., § 3, A.

482. πρήσεν. πρήθω has the meanings 'blow' and 'burn.'

κῦμα is the broken surface of the sea; cp. l. 483 'the ship coursed through the κῦμα'; also l. 496.

481, 482. ἀμφί is used adverbially, στείρη is a locative Dat.; cp.

αἰγιαλῷ βρέμεται (Il. 2. 210), also the note on l. 188 (above). νηός, with στεῖρη, 'on the stem of a ship as it sped along.' πορφύρεον expresses a dark and turbid quality of colour.

484. ἐπεὶ ῥα, § 49, 3. κατὰ στρατόν, 'off the camp.'

486. ἔρματα, 'stays,' 'props.' ὑπό, Adv., 'under it.'

490. οὔτε ποτ' κ.τ.λ. These words are an explanation of μήνιε : hence the asyndeton.

493. ἐκ τοῖο, i. e. from the meeting with Thetis. δυωδεκάτη, l. 425. Note the dramatic skill with which the blank caused by the twelve days' delay is filled by the episode of the restoration of Chryseis, so that there is no sense of pause in the action.

495. οὐ λήθετ', Impf. 'did not meanwhile forget,' § 27.

496. ἀλλ' ἢ γ', Art. as in l. 320, § 47, 1. ἀνεδύσετο, § 9, 3.

497. ἡερίη, 'in the early morning,' cp. ἥρι, 'early,' also αὔριον. For the use of the Adj. of time, cp. l. 424 χθιζὸς ἔβη, l. 472 πανημέριοι ἰλάσκοντο, &c.

498. εὐρύοπα, 'looking far and wide,' here an Acc., as if from εὐρύοψ : more commonly it is a Nom., § 17.

508. σὺ περ, 'you at least,' as Agamemnon will not.

509. ἐπὶ . . τίθει, Tmesis, 'bestow on'; τίθημι as in l. 2.

510. ὀφέλλωσιν, 'increase,' 'glorify.'

513. ἐμπεφυῖα, 'clinging close'; on the form, see § 6, 2.

515. ἀποίειπε, 'refuse.' ἔπι = ἔπεστι, § 41, 1. ἐπὶ δέος, § 55, 2.

518. λοίγια ἔργ', sc. ἔσται. ὃ τε, 'in that'; the usual reading is ὅτε, 'when,' but ὃ τε (see § 48, 2) gives a better sense. ἐχθοδοπήσαι ἐφήσεις, 'wilt set me on to get into a quarrel.'

520. αὐτως, 'as it is,' i. e. without fresh provocation, § 46.

523. κε with the Fut., § 35 : cp. l. 139.

524. εἰ δ' ἄγε, l. 302. πεποιθήs, Pf. Subj., § 13, A.

525. μέγιστον τέκμωρ, 'the greatest token' or 'pledge.' τέκμωρ seems to mean 'what is ordained,' hence 'ratification,' assurance : cp. 7. 30.

526. οὐ γὰρ ἐμόν, 'for nought that comes from me,' 'no word of mine'; cp. ἐξ ἐμέθεν in l. 525. παλινάγρετον, 'to be taken back.'

528. ἐπ' . . νεύσε, Tmesis, ὀφρῦσι being an Instrumental Dat. § 38, 3.

529. ἐπερρώσαντο. The Verb ῥώομαι is used of quick, springing movement : here of the hair tossing forward with the nod.

533. Ζεὺς δέ, sc. ἔβη, understood out of ἄλτο (Zeugma).

536, 537. μιν, with ἡγνοίησεν, 'she was not unaware (about him) that he,' &c, Acc., § 37, 7. ἰδοῦσα, 'when she saw him': on seeing him she divined what had happened.

540. τίς . . θεῶν, 'which of the gods.' δὴ αὖ, § 51, 6.

541. ἰόντα, Acc. because it goes with δικαζέμεν : see on 2. 113.

546. χαλεποί κ.τ.λ. = 'it will be difficult for you to know them.'

550. ταῦτα ἕκαστα, 'all these questions of yours,' § 45.

552. ποῖον τὸν μῦθον, Art., § 47, f, 'what is the word which,' &c.



553. καὶ λίην, 'assuredly': λίην (like μάλα, ll. 85, 173) is used to strengthen the affirmation. πάρος, with a Pres., 'I have not hitherto been in the habit of asking you.'

555. μή σε παρείπη, 'lest she have gained thee over,' i. e. lest she prove to have done so. παρειπείν, like παράφημι in l. 577 (Attic παραγορεύω), 'to talk over.'

558, 559. ὥς . . τιμήσης, 'that thou wilt honour.' The Subj. (not Opt.) after κατανεῦσαι because the event is still future, § 34, 2, c.

561. δαιμονίη, 'unaccountable,' 'infatuated,' implying a blindness or perversity caused by a god: as we say 'what possesses you'?

οἶται, 'art foreboding, suspecting.'

562. ἀπὸ θυμοῦ, 'away from my heart,' i. e. out of favour.

567, 568. ἄσπον ἰόνθ', i. e. ἰόντα, Acc. after χραίσμωσι, 'avail not against the assault.' χραισμεῖν usually takes an Acc. of the thing kept off; here ἄσπον ἰόντα (με) = 'my coming on,' § 37, 7. ἀάπτους, 'not to be touched,' 'irresistible.' ἐφείω, 'put forth,' 2 Aor. Subj., § 13, A.

572. ἐπὶ ἡρα φέρων, by Tmesis for ἐπιφέρων ἡρα, 'offering pleasing service,' = 'making himself agreeable.' The ancient reading was ἐπίηρα: see Mr. Merry's note on Od. 3. 164.

575. κολφόν, 'noise,' 'a wrangle': hence κολφάω, 2. 212.

ἐλαύνετον, 'carry on,' 'keep going.'

579. σὺν . . ταραξῇ, Tmesis; cp. con- in *confundo*.

580. εἴ περ κ.τ.λ., 'for suppose he chooses,' &c. No apodosis is expressed, but the sort of clause to be supplied is suggested by the words ὁ γὰρ πολὺ φέρτατός ἐστι.

582. καθάπτεσθαι, 'take him in hand': Inf., § 36, 3.

584. δέπας ἀμφικύπελλον, 'a two-handled cup'; cp. the ἄλεισον ἄμφωτον, 'two-eared goblet,' Od. 22. 10 (Helbig, *Das homerische Epos*, p. 260).

586. τέτλαθι, Pf. Imperative, 6, 2. ἀνάσχεο, 'bear up,' 'endure.'

589. ἀργαλέος ἀντιφέρεσθαι, 'hard to set oneself against,' l. 546.

591. τεταγών, a Reduplicated Aor., § 4, § 28, 2: cp. Lat. *tango*.

593. The island of *Lemnos* is volcanic; hence the mythical connexion with Hephaestus.

596. παιδός, ablative Gen., 'from her son.' χεῖρί, 'in her hand.'

598. οἶνοχόει is applied to 'nectar,' by a slight extension of use.

600. διὰ with the Acc. of motion 'through,' § 42, 3. ποιπνύω is an Intensive, formed by reduplication from πνέω (root πνυ-).

603. οὐ μέν, 'nor yet,' § 49, 4.

606. κακκείοντες. The form κείω is probably a Desiderative of κεί-μαι. It is used exactly as a Future.

ἕκαστος. Note the Sing.; 'they went—each one.'

610. ἱκάνοι, Opt. of indefinite frequency, § 34, 1, c.



## BOOK II.

THE second book begins with an apparent contradiction of the last line of the first book. Zeus, according to I. 611, went to bed and slept: we are now told that 'sleep held him not.' This may mean that sleep did not *keep* its hold of him—that while others slept all night (εὔδον παννύχιοι) Zeus presently awoke. Compare Soph. Aj. 676 ὕπνος | λύει πεδήσας οὐδ' αἰὲ λαβὼν ἔχει. More probably, however, the contradiction arises from the inartificial way in which the story is told. The poet ends his scene on Olympus by all the gods going home to sleep, Zeus with the rest: then, after a pause, he takes up the story again by correcting himself, and explaining that Zeus did not sleep. There is a similar inaccuracy in Odys. 15. 4-8:

εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν  
εὔδοντ' ἐν προδόμφ Μενελάου κυδαλίμοιο·  
ἧ τοι Νεστορίδην μαλακῶ δεδμημένον ὕπνω,  
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκὺς, ἀλλ' ἐνὶ θυμῶ  
νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρε.

Here it is first said that Telemachus and Nestor's son were both sleeping (εὔδοντε), then that Telemachus could not sleep. In the present instance the contradiction is more direct; but on the other hand the pause between the statements is longer. Cp. also 10. 25 (with the note).

In any case it is clear that the second book of the Iliad takes up the story at the exact time and place where the first book left it, viz. night-fall on Olympus. And the incident of the Dream makes an excellent transition to the renewal of the war, after the lull caused by the Plague and the quarrel of the chiefs.

The value of the second book, as an integral part of the Iliad, consists mainly in the picture which it gives of the Greek ἀγορή, or assembly of all the fighting men. In the first book the only actors are the gods and a few of the chiefs. The poet now lets us see the temper and spirit of the army as it was affected by the long siege (the ten years are now mentioned for the first time), and by the events of the first book.

1. ἵπποκορυσταί, lit. 'horse-helmeted,' i.e. wearers of helmets with horse-hair plumes: cp. χαλκοκορυσταί, 'brazen-helmeted.'

2. νήδυμος. The ancient grammarians doubted, in this and similar places, between the forms νήδυμος and ἥδυμος, Aristarchus deciding for νήδυμος. His authority has banished ἥδυμος from our texts of Homer, though it was used by Hesiod, Simonides, Alcman, &c. Buttmann conjectured with great probability that νήδυμος is only an old mistake for ἥδυμος. In seven out of the twelve places where it occurs the preceding

word ends with *v*, and this *v* Buttmann supposed to have been attached to the following word (*τῶν ἡδυμος* thus passing into *τῶν νήδυμος, ἔχεν ἡδυμος* into *ἔχε νήδυμος, &c.*). The fictitious *νήδυμος* was then put for *ἡδυμος* everywhere.

4. *τιμήσει' ὀλέσαι δέ.* The MSS., except Ven. A, have *τιμήση ὀλέση δέ.* The form *τιμήσει'* is supported by the scholia, and by the reading *τιμήση* in Ven. A. For the Optative cp. 24. 680 *ὀρμαίνοντ' ἀνὰ θυμόν ὅπως . . ἐκπέμψειε.* The Subj. after a past Tense is rare in Homer: see § 34, 2, *b*.

6. *οὔλον*, 'destructive,' i.e. misleading. On the two kinds of dreams, true and false, see Od. 19. 562 ff.

10. *πάντα μάλ'*, to be taken together, = 'quite all.'

*ἀγορευόμεν*, Inf. for the Imperative, § 36, 3.

12. *πανσυνδίη*, 'in full muster,' (lit. 'with urging forth of all'), Zenodotus wrote *πασσυνδίη*, perhaps rightly.

13. *ἀμφὶς . . φράζονται*, 'are of opposite minds': so 15. 345 *ἀμφὶς φρονέοντε.* But in 18. 254 *ἀμφὶ μάλα φράξεσθε* means 'consider looking both ways,' i.e. carefully. Cp. Æsch. Ag. 815 *οὐ διχορρόπως.*

15. *ἐφήπται*, 'are fastened upon,' made sure to.

19. *ἀμβρόσιος*, 'divine.' So l. 57 *ἀμβροσίην διὰ νύκτα.*

20. *Νηληϊῶ υἱί*, 'son of Neleus': so 4. 237 *Καπαηΐος υἱός, &c.*

21. *γερόντων*, 'of the chiefs,' who were not necessarily old men.

22. Join *μιν προσεφώνεε.*

27. *σεῦ*, to be taken with *κῆδεται.*

36. *ἔμελλον*, so Aristarchus; most MSS. have *ἔμελλε.* With a Neut. Plur. the Verb is more commonly Singular in Homer: but exceptions are numerous. *τελείεσθαι* is Fut. Inf.: cp. l. 116.

37. *φῆ*, 'he thought'; cp. 5. 473 *φῆς . . πόλιν ἐξέμεν.*

39. *ἐπ'*, to be taken with *θήσειν*, by 'Tmesis,' § 41.

40. *διὰ κρατερὰς ὑσμίνας*, 'through' in the literal sense, i.e. in the course of (the war).

41. *ἀμφέχυντ' ὀμφή*, see the note on l. 103. The word *ὀμφή* always implies a *divine* utterance.

43. *νηγάτεον*. The old derivation from *νέο-ς* and *γίγνομαι* (root *γεν, γᾰ*) is untenable. The word is probably an adjective of *material*, like *δουράτεος*, 'wooden' (see the *Journal of Philology*, vol. xi p. 61).

49. *φῶς ἐρέουσα.* Cp. Od. 13. 94 *ἔρχεται ἀγγέλλων φᾶος*—said of the morning star.

53. *βουλήν* was read here by Zenodotus, *βουλή* by Aristophanes and Aristarchus. The former is easier, since it involves less change of Subject. *ἔω* is more commonly intransitive, but it may be transitive, as in 24. 553.

54. *Νεστορέη . . βασιλῆος.* The adjective is equivalent to a Gen., as in l. 20; so 5. 741 *Γοργείη κεφαλὴ δεινοῖο πελώρου.*

56. ἐνύπνιον, an adverb qualifying ἦλθεν, 'came in sleep.'

57. διὰ νύκτα, 'through the night,' which in Homer is always thought of as a space, cp. l. 40.

73. ἡ θέμις ἐστί, 'which is right,' i.e. proper, regular. In the word θέμις the notions of *custom* and *right* are blended. The Fem. ἡ is due to the 'attraction' of θέμις.

75. ἐρητύειν, 'restrain,' viz. the flight that I shall propose.

81. ψεῦδός κεν φαῖμεν, 'we should have thought;' the Opt. with κέν used of an unfulfilled condition in the past, see § 30, 6.

μᾶλλον, 'rather' (than attend to it).

76-83 are perhaps an interpolation. If they stand, the next two lines ὡς ἄρα φωνήσας κ.τ.λ. must refer to Nestor, whereas Agamemnon would be the person to lead the way, and the words πείθοντό τε ποιμένι λαῶν naturally refer to him. The Article τόν (l. 80) and the neglect of the Digamma (§ 54) in νῦν δ' ἶδεν (l. 82) are also suspicious. Some scholars, again, have doubted the whole passage about the βουλή γερόντων (53-86), which consists chiefly of a repetition (for the third time) of the passage about the Dream.

89. βοτρυδόν, 'in clusters.' The comparison to a bunch of grapes applies best to bees *swarming*, and so Virgil uses it in his imitation, Georg. 4. 558 (lentic *uvam* demittere ramis). In Homer, however, the bees are streaming out in their ordinary quest of honey.

90. πεποτῆται, 'are on the wing,' § 26.

93. δεδήει, 'was blazing,' i.e. made itself felt in all its strength.

95. τετρήχει, 'was in disorder,' Plupf. of ταρασσω.

96. λαῶν, governed by ὑπό in the preceding line.

101. κάμε τεύχων, = ἔτευξε κάμων, 'made by his labour.'

103. διάκτορος is a word of uncertain meaning; it is generally thought to be a collateral form of δι-άκτωρ, 'conductor' (διάγω).

111. μέγα, so Zenodotus and MSS. ; Aristarchus read μέγας.

ἄτη, 'deception,' 'blindness.' Agamemnon does not refer to the affair of Briseïs, but to the command of Zeus to return (l. 114).

113. ἐκπέρσαντ', i.e. ἐκπέρσαντα, cp. l. 542. The general rule in Homer is that a Participle which is subordinate to an Inf. is in the Acc. (*not* attracted): hence ἐκπέρσαντα ἀπονέεσθαι = 'that after destroying I should return.' With ἐκπέρσαντι the meaning would be, 'promised to me when (since, if, &c.) I had destroyed, that,' &c. Cp. 4. 341., 6. 529.

115. δυσκλέα, for δυσκλεέα, cp. l. 275. Or read δυσκλεέ'.

116. μέλλει with a Pres. Inf. = 'it must be that —.'

122. τέλος δ' οὐ πώ τι πέφανται, 'with no end yet in sight;' § 57.

125. Τρῶας, governed by λέξασθαι, 'to muster the Trojans.' ἐφέ-στιοι 'at home' in Troy, native Trojans.

127. ἕκαστον. The ancient variant ἕκαστοι gives a rather better sense: 'if each company of us were to choose'; cp. 3. 1.



129. πλέας, = πλέοντας, a collateral shorter form, like χέρεια (I. 80).
131. ἔασιν. Aristarchus in one edition had ἔνεισιν: cp. 5. 477.
132. πλάζουσι, 'baffle,' cp. παλιμπλαγχθέντας, I. 59.
138. αὐτως, 'as ever,' with no progress made.
144. φή, 'as,' a word read by Zenodotus here and in 14. 429.
145. πόντος, lit. 'way' (cp. Lat. *pons*), is used when a particular tract of sea is meant. θάλασσα is the sea generally.
148. ἐπὶ τ' ἡμύει, sc. λήϊον, 'bends with the wind.'
153. οὐρούς, the channels by which the ships were drawn up and launched again.
154. ἔρματα, props or stays for keeping the ships upright when drawn up on shore.
165. ἀμφιελίσσας (ἔλιξ, Fem. ἔλισσα) probably means 'rounded on both sides,' evenly built at the bows.
179. μηδέ τ' ἐρώει, i.e. do not give way, fail in your efforts. ἐρώέω is especially used of a recoil or reaction, from the strain of war, &c. Probably the true reading is μῆδ' ἔτ' ἐρώει, for τε is out of place here (§ 49, 9).
182. ὅπα, with ξυνέηκε, not φωνησάσης.
189. δέ here marks the Apodosis to ὃν τινα μὲν κ.τ.λ.
190. δαιμόνι, see I. 561. οὐ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 'it is not fitting to threaten you as one might a churl;' cp. 15. 196 χερσὶ δὲ μή τί με πάγχυ κακὸν ὥς δειδισσέσθω. With this form of address, conveying exhortation delicately under the veil of praise, cp. II. 4. 286 σφῶϊ μὲν, οὐ γὰρ ἔοικ' ὀτρυνέμεν, οὐ τι κελεύω. The common interpretation—'it is not becoming for you to be terrified'—has much less point and appropriateness. Ulysses is far too politic to make a direct charge of cowardice. Moreover, δειδίσσεσθαι is always transitive.
191. Note that according to the Greek idiom ἄλλους does not imply that the person addressed was one of the λαοί. Hence ἄλλους λαούς = 'the people as well.'
194. This line is best read as a question: 'did we not all (we the γέροντες) hear what he said?' Throughout his speech Ulysses treats the other 'king' as an equal.
195. μή τι . . ῥέξῃ, 'see that he does not do,' &c., expressing fear that he will, § 29, 5.
196. διοτρεφέων βασιλῆων. So Zenodotus read, and so the passage is quoted by Aristotle (Rhet. II. 2). Aristarchus read διοτρεφέος βασιλῆος, possibly on account of the Sing. ἔ in the next line. But an abrupt change of number in a passage of this kind is not unusual: cp. Od. 4. 692 ἢ τ' ἐστὶ δίκη θείων βασιλῆων | ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίῃ, 'which is the manner of kings: he (a king) will,' &c.
198. δήμου τ'. The τε—τε connect ἴδοι with βοῶντα ἐφεύροι. But some good MSS. have δήμου ἄνδρα.



206. No good MS. has this verse, which seems to have crept into this place from 9. 99.

212. **Θερσίτης**, the 'bold' insolent talker (**θάρσος**); cp. Od. 22. 287 **Πολυθερσεΐδης φιλοκέρτομος**, also **Θερσίλοχος**, **Ἀλιθέρης**.

**ἐκολῶα**, 'wrangled,' from **κολῶς** (I. 575).

213. **ἤδη**, 'had in his mind,' 'was ready with,' a great store of disorderly speech. **οἶδα** includes moral as well as intellectual qualities; cp. 6. 351. **ἔπεα**, not so much 'words' as 'things to say.'

214. **ἐριζέμεναι**, 'for striving,' i. e. wherewith to strive.

217. **φολκός**, probably 'bandy-legged,' Lat. *falx*. **τῷ δέ οἱ ὤμῳ**, 'and then his shoulders,' § 47, 2, *δ*.

218. **συνοχωκότε**, 'stooping together,' **συν-έχω**. The form **συν-οκῶχότε** (given by Hesychius) is more correct; cp. **ὀκωχή**, a stay or buttress.

219. **φοξός**, said by the Schol. to be a term applied to earthen-ware spoilt in the burning; 'out of shape.' **ἐπενήνοθε**, 'had its place thereon,' Plupf. of a supposed \***ἐνέθω**, pf. **ἐνήνοθα** (distinct from \***ἀνέθω**, **ἀνήνοθα**).

222. **κεκληγώς**, 'screaming,' § 26. **λέγε**, 'recounted'; **λέγω** in Homer means 'to count' (not simply *say*): Thersites poured out a *string* of insulting things. **τῷ**, sc. Thersites (not Agamemnon, as some take it).

225. **τίο δὴ αὐτ'**, see § 51, 6.

229. **ὅν κέ τις οἴσει**, 'which some one is to bring,' § 35.

232. **ἡὲ γυναῖκα κ.τ.λ.** The construction follows the *nearer* clause **ὅν κέ τις κ.τ.λ.**, instead of the main sentence **χρυσοῦ ἐπιδεύει**: § 58.

**μίσγειαι, κατίσχειαι** are Subj. (for **μίσγεται, κατίσχηται**): § 51, 3.

234. **ἀρχὸν ἔοντα**. The understood Subject is indefinite, 'that one who is a leader should' &c. **κακῶν ἐπιβασκέμεν**, 'bring into harm,' cp. 8. 285. Thersites is now alluding pretty plainly to the quarrel about Briseis, but he keeps the direct reference to Achilles for the climax of his speech.

235. **ὦ πέπovες**, a familiar form of address, 'good people.' Some give it the literal sense of 'soft,' 'weak,' but see on 5. 109.

236. **πεσσέμεν**, 'digest,' i. e. 'brood over,' 'enjoy.'

238. **χῆμεῖς**, for **καὶ ἡμεῖς**, by Crasis. **προσαμύνομεν** is the Pres Ind., 'whether we are helping him or not,' (cp. 300). Some read **χ ἡμεῖς** (for **κε ἡμεῖς**): but the order (i. e. **κέν** following **οἱ**) is against this, and with **κέν** we should have to take **προσαμύνομεν** as an Aorist Subj., which gives a less suitable sense.

240-242. Note the repetition of I. 507 and I. 232. Indeed the whole speech of Thersites serves to recall the main points in the first book.

246. **ἄκριτόμυθε**, cp. 796 **μῦθοι φίλοι ἄκριτοὶ εἰσι**. The word **ἄκριτος** suggests 'unbounded,' 'endless,' and also 'undistinguishing,' 'confused' speaking.

250. **οὐκ ἂν . . ἀγορεύοις**. This is a form of polite request, 'you will

not, I presume—,' 'I would suggest to you, not to—;' the politeness being ironical, and intended to heighten the effect of the threats which follow. ἀνὰ στόμ' ἔχων, 'having them (passing) through your mouth,' taking their names freely into your mouth; cp. Eur. El. 80 θεοὺς λαβὼν ἀνὰ στόμα, and similar phrases (κατὰ στόμα, διὰ στόμα, διὰ στόματος, &c.).

266. δάκρυ is here a sort of collective word, = 'tears,' cp. l. 269, Od. 4. 198. θαλερόν, lit. 'big,' 'full of life,' hence 'abundant.'

269. ἀχρεῖον ἰδὼν, 'with a grimace,' a forced meaningless look; as Od. 18. 163 ἀχρεῖον δ' ἐγέλασσε, of an unnatural laugh.

270. καὶ ἀχνύμενοί περ, 'sick at heart as they were,' may refer to the disappointment of their wish to return (cp. ἀνιθέντα, l. 291), or to the effect of the speech of Thersites (only now counteracted), or to both these causes.

272. ἔοργε. The Pf. is used of the whole services of Ulysses, the Aor. ἔρεξε of the particular act just done, § 26.

275. τὸν λωβητήρα. The Art. seems to express contempt, hostility, &c., § 47, 2, g.

278. ἢ πληθὺς = οἱ πολλοί, Art. of contrast, § 47, 2, d.

284. νῦν δὴ σε. Aristarchus read νῦν γάρ σε: cp. I. 123.

285. πᾶσιν, 'with all,' 'in the mouths of all,' cp. 4. 95.

288. ἐκπέρσαντ[α], Acc., as in l. 113.

289. ἦ—τε, an unusual combination. Bentley proposed to read ὦς τε γὰρ εἰ. Ameis, contending that ὦς εἰ and ὦς εἴ τε are never separated by other words, reads ἦ, and so in Od. 3. 348., 19. 109.

291. ἦ μὴν καὶ πόνος ἐστὶν ἀνιθέντα νέεσθαι, 'assuredly, there is toil (enough) for a man to grow disgusted and return.' The πόνος, as Ulysses goes on to explain, is the nine years' war, which may well make the Greeks chafe, and long to return home. An indefinite Subject is understood with ἀνιθέντα νέεσθαι: cp. 6. 268., Od. 2. 310. This interpretation comes from Aristarchus. It is the only one which suits the reason given, καὶ γὰρ κ.τ.λ., and the reply in l. 297, ἀλλὰ καὶ ἔμψης κ.τ.λ.

294. εἰλέωσιν, 'hem in,' 'keep back.'

303. χθιζὰ τε καὶ πρωΐζ' ὅτ' ἐς Αὐλίδα κ.τ.λ. Literally, 'yesterday or the day before (from the time) when the ships were gathering to Aulis,' i.e. a day or two *after* the ships assembled. In this use of χθιζὰ τε καὶ πρωΐζα the speaker puts himself at the point of view of the event which he is going to relate: 'it was, as one might say, but yesterday that the ships were gathering.' For the use of ὅτε = 'since,' 'after,' cp. II. 21. 80 ἥως δέ μοι ἐστὶν | ἦδε δωδεκὰτῃ ὅτ' ἐς Ἴλιον εἰλήλουθα, and Od. 3. 180 τέτρατον ἡμῶν ἔην ὅτ' ἐν Ἀργεῖ νῆας ἔϊσας | Τυδεΐδew ἔταροι . . | ἕστασαν. The passage is generally explained as a bold hyperbole; the event being supposed to be so fresh in the recollection of the Greeks that it seems to be only 'the other day.' This is defended by places where the phrase is used of a long period. But in all these the time is *relatively*

short, or at least the writer wishes to make light of it. Here, on the contrary, Ulysses dwells on the length of time that has passed; cp. especially l. 298 *δηρόν τε μένειν*, and l. 325 *ὄψιμον ὀσιπέλεστον*. Moreover, there is a special reason for a note of time which will fix the sign of the sparrows to the beginning of the war: for if the sign were later, the end of the nine years which it signified would be proportionately distant. Others again take *χθιζά τε καὶ πρωϊζά* with *ἔβαν* in the preceding line; but this gives a poor sense, and moreover it is not Homeric to begin a fresh sentence by *ὅτε* without any particle of transition.

314. *ἐλεεινά*, 'piteously,' to be taken with *τετριγώτας*.

315. Join *ἀμφεποτάτο τέκνα*.

318. *ἀρίζηλον* (so MSS. except the Ambrosianus) probably means 'very plain,' a sign for all eyes to see, a monument of the event. Cp. the fate of the Phaeacian ship, *Od.* 13. 156 *θεῖναι λίθον ἔγγυθι γαίης νηὶ θοῇ ἵκελον ἵνα θαυμάξωσιν ἅπαντες*. So in Ovid's version *Metam.* 12. 23 *fit lapis et servat serpentis imagine saxum*. Zenodotus read *ἀρίδηλον*, Aristarchus probably *ἀΐζηλον*, the reading of the first hand of the Ambr. The ancient lexicons (Apollonius and Hesychius) explains *ἀΐζηλος* as 'invisible' (*ἄδηλος, ἄφαντος*), and identify it with *ἀΐδηλος* 'destroying': so that the sense would be 'the god who put him before us withdrew him again from our sight.' Cp. Cicero's translation, *Div.* 2. 30, 63 *qui luci ediderat genitor Saturnius idem abdidit et duro formavit tegmine saxi*. This interpretation seems less natural; and the connexion of *ἀΐζηλος* with *ἀΐδηλος* 'destroying' cannot be defended.

321. Join *θεῶν ἑκατόμβας*.

322. *Κάλχας δ' αὐτίκ'.* The *δέ* marks the apodosis. But possibly we should read *δὴ αὐτίκ'*, see § 51, 6.

323. *ἄνεω*, Nom. Plur. of an adjective *ἄνεως*, 'silent.' Aristarchus read *ἄνεω*, taking it for an adverb, used like *ἀκῆν* in the phrase *ἀκῆν ἐγένοντο σιωπῇ*. *ἐγένεσθε*, Aor., see on 4. 243.

325. *ᾧου*. The original form is doubtless *ᾧο*, see § 19, 3.

328. *αὐθι*, 'in the same place,' nearly = *αὐτως*, l. 342.

340. *γενοίαιτο*, i. e. 'they may, for aught I care.'

346. *Ἀχαιῶν*, with *νόσφιν*, 'apart from the rest of the Achaeans.'

347. *ἔνυσσις*, 'result,' 'attainment'; i. e. they will come to naught.

*αὐτῶν* is Masc., referring to *τούσδε* in l. 346.

348. *ἰέναι* depends on *βουλεύωσι* in the last line.

349. *εἴ τε . . εἴ τε*, so the best MSS.: others have *ἥ τε καὶ οἰκί*.

*ψεῦδος*, 'false,' cp. 9. 115 *οὐ τι ψεῦδος ἐμὰς ἄτας κατέλεξας*.

353. *ἀστράπτων κ.τ.λ.* The line is a kind of exclamation: hence the Nom. without a construction, cp. 10. 437, 547, *Od.* 1. 51.

356. *Ἑλένης ὀρμήματά τε στοναχάς τε*, 'the stir and groaning about Helen.' This 'objective' use of the Genitive is very common in Homer; e. g. *Τρώων ἄλγος*, 'sorrow for the Trojans,' *χόλος νῆος*, 'anger on account



of his son,' &c. Cp. also Il. 3. 206 σεῦ ἀγγελίῃ, 'a message about you,' and the genitives quoted on l. 397. The word ὄρμημα does not elsewhere occur, but its meaning may be inferred from that of ὀρμάω and ὀρμαίνω (cp. 10. 28 πόλεμον θρασὺν ὀρμαίνοντες). Nestor seeks to rouse the Greeks by the thought of having done and suffered so much, and all about Helen. This is a standing topic in the Iliad; see 2. 39, 177; 3. 99, 126 ff. The common interpretation—'the longings and groans of Helen'—makes Nestor insist on a circumstance which could not be known to Greeks, and by which we can hardly suppose them moved.

359. 'That he may be the foremost to perish,' i. e. he will be put to death at once. On ἐπισπεῖν see Leaf, *Journ. of Philology*, xiv. p. 249.

363. φρήτρηφιν, used as a Dat.: see § 40.

The φρήτρη (Attic φρατρία) or 'brotherhood' was a sub-division of the tribe. Cp. Hdt. 7. 212 οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνηα κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο. So Tacitus, *Germani*. 7 'non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates.'

366. κατὰ σφέας, 'by themselves,' cp. 1. 271.

376. ἀπρήκτους, 'in which nothing is done,' 'fruitless.'

379. ἔς γε μίαν (sc. βουλὴν), 'take counsel to one purpose.'

381. δεῖπνον, in Homeric times a forenoon or midday meal: 8. 53.

382. θέσθω, 'put in order,' 'set right.'

384. ἄρματος ἀμφὶς ἰδών, 'seeing to his chariot.'

385. κρινώμεθα, 'bring matters to an issue,' Lat. *decerno*.

392. μιμνάξιν, 'to loiter,' a Frequentative or Intensive of μίμνω.

393. ἄρκιον, 'safe.' This is an instance of 'litotes' (§ 59): 'he shall not be sure to escape' is put for 'he shall have no chance.'

397. παντοίων ἀνέμων, governed by κύματα, 'the waves of (i. e. raised by) all directions of wind.' So 11. 305 ὥς ὅποτε νέφεα Ζέφυρος στυφελίξῃ | ἀργεσῶ Νότοιο, Od. 13. 99 αἶ τ' ἀνέμων σκεπώσιν δυσάων μέγα ὄμμα.

398. ὀρέοντο, 'bestirred themselves.'

409. ἀδελφεόν, *Acc. de quo*, § 37, 7.

410. οὐλοχύτας, see the note on 1. 449.

413. ἐπ' . . δύναι, 'set upon (the battle),' i. e. so as to interrupt the battle. For the Inf. cp. 7. 179 Ζεὺ πάτερ, ἧ Αἴαντα λαχεῖν κ.τ.λ.

414. πρηνές, with βαλείν, proleptically, 'cast down headlong.'

415. αἰθαλόεν, 'blackened with smoke,' as in Od. 22. 239. πυρός, 'with fire,' Gen. of *material*, § 39, 4.

420. ἀμέγαρτον, 'unenviable.' Aristarchus read ἀλίσστον.

421-432 repeat 1. 458-469, except 425-6.

435. λεγώμεθα, 'talk together': the Middle has the *reciprocal* force.

446. θύνον, 'made hot haste,' 'bustled.'

452. πολεμίζειν, Inf. of consequence, 'wherewith to fight.'

455. αἰδήλον, 'consuming,' lit. 'making unseen' (ἀ-φίδ-ηλος).



457. τῶν, with χαλκοῦ, 'from their armour as they came on.'  
 459. τῶν δ', taken up by ὥς τῶν in 464. So 474 τοὺς δ'—ὥς τοὺς.  
 463. προκαθίζόντων, 'as they settle': join with ὀρνίθων (459). πρό = 'one before another,' as in προθέλυμος, προμνηστῖνοι.  
 469. ἀδινάων, 'thickly swarming.'  
 470. ἡλάσκουσιν, 'rush about,' 'dart to and fro.'  
 474. πλατέα, 'broad,' i. e. 'numerous'; or perhaps 'wide-ranging.'  
 479. ζώνην, 'the waist,' as in εὐζωνος, βαθύζωνος, &c.  
 480. ἀγέληφι, locative sense, 'in the herd.'  
 483. It seems best to take πολλοῖσι with ἥρώεσσι, although the place of the words καὶ ἕξοχον is not quite Homeric.  
 486. ἀκούομεν, 'have heard,' know by hearing: cp. 14. 125, Od. 15. 403. The passage is imitated by Sophocles, Aj. 23 ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα, and Plato, Phaedr. p. 96 ἀκοήν γ' ἔχω λέγειν τῶν προτέρων, τὸ δ' ἀληθὲς αὐτοὶ (οἱ θεοί) ἴσασι.

The MSS. of the Iliad generally give the remainder of this book under a separate title, **Βοιωτία** or **Κατάλογος τῶν νεῶν**. The last part, 816 ff., was known as the **Τρωϊκὸς διάκοσμος**. The two lists furnish materials for a tolerably complete sketch, ethnographic and political, of the Greece and Asia Minor of Homeric times (see the map at the end of this volume). It will be useful to notice some of the points in which it differs from the later map of the same countries.

The common national names of historical Greece—**Ἑλλάς** and **Ἑλληνες**—are confined in Homer to the district of Thessaly afterwards called Phthiotis. The Dorians do not yet appear in the Peloponnesus, or even in the 'Doris' of northern Greece. The Ionians are almost equally obscure. **Ἰάονες** are not mentioned in the Catalogue, and only occur in one passage of the Iliad (13. 685), where they seem to be the same as the Athenians. In the Catalogue, as in the Iliad and Odyssey generally, the great national names are **Ἀχαιοί**, **Ἀργεῖοι**, **Δαναοί**. Of the Ionian colonies there is no trace. The eastern coast of the Aegean is still in possession of the 'barbarous' allies of Troy—Mysians, Maeonians, and Carians. **Miletus**, which is the only site mentioned, is expressly said to belong to the Carians. What is still more remarkable, the islands which afterwards became seats of Ionian civilisation—**Chios**, **Samos**, **Paros**, **Naxos**, **Ios**, and the rest—are unknown to the Iliad. The only passage in which we trace the beginnings of Greek colonisation is the account of the (perhaps Dorian) settlement of **Rhodes**.

These facts seem to show that the Homeric Catalogue represents a state of things earlier than the two great movements which mark the beginning of Greek history—the Dorian conquest of Peloponnesus, and the Ionian colonisation of Asia Minor. Other differences between the Homeric and the later map point to similar conclusions. The name

**Θεσσαλία** is not Homeric, and the country is divided in the Catalogue into several independent kingdoms, which do not answer to the later divisions. Hence the conquest of Thessaly by invaders from Epirus is later than Homer. The same may probably be said of the Aetolian conquest of Elis, and of the Locrian settlement on the Corinthian gulf. In Boeotia we do not hear of Thebes, but only **Ἰπὸθηβαι** (probably the lower town, as opposed to the Cadmeia): and we find that **Orchomenus**, with its population of Minyae, is still a distinct state. Towards the West the Greek occupation does not extend much, if at all, beyond Cephallenia: for **ἡπειρος** is not yet a geographical term, and the names Corcyra, Ambracia, and Acarnania, are unknown. Other names not yet found on the Homeric map are **Larissa**, **Pharsalus**, **Megara**, **Eleusis**, **Pisa**, **Delphi**, **Attica**, and **Peloponnesus**.

In the Greece of the Catalogue **Boeotia** forms the centre. It stands first, and the number of places in it that are mentioned by name (29) is greater than in any other member of the confederacy. The neighbouring districts—Orchomenus, Phocis, Locris, Euboea, Attica, Salamis, Argolis, Achaia—follow in their geographical order, forming a circle immediately round Boeotia. The remaining contingents fall into three groups, in each of which, again, the arrangement is geographical: (1) the rest of Peloponnesus, with the states to the north-west—a group extending from Laconia to Aetolia; (2) Crete, with the series of islands to the east; and (3) Thessaly, in which, again, two groups of states may be distinguished—a southern (beginning with Phthia), and a northern. The number of places mentioned in Thessaly (upwards of thirty) combines with other indications to show that that country was much more important in Homeric times than in the later history.

It is a question whether the Catalogue is an integral part of the *Iliad*, or was added afterwards, when the poem had become a record in which every tribe and city of Greece desired to have a place. It is certainly alien to the Homeric style of poetry, and akin to the Hesiodic school—the school to which the *Theogony*, **Ἡοῖαι**, **Κατάλογοι γυναικῶν**, &c. belonged. The prominence which it gives to Boeotia, of which Hesiod was a native, and the references to the Muses (cp. 484 ff., 594 ff.), of whose worship Boeotia was the chief seat, point in the same direction. Moreover there are occasional discrepancies between the Catalogue and the rest of the *Iliad*: see the notes on lines 529, 530, 558, 591, 603, 627, 639, 653–680, 727. Some of these, however, may be due to interpolation, to which the Catalogue would be peculiarly liable. In any case it is clear that the Catalogue (in its present form at least) must have been composed with a view to its place in the *Iliad*. Hence, if it is later than the bulk of the poem, that circumstance will not diminish its value as a representation of a pre-historic period of Greece, and as a testimony to the antiquity of the *Iliad*.

494-510. According to Thucydides (1. 12) the Boeotians came from Thessaly to Boeotia after the Trojan war. He explains their place in the Catalogue by supposing that a detachment (*ἀποδασμός*) preceded the main body. This however will not account for the absence of Boeotians from the Homeric Thessaly. We can only say that the account given by Thucydides—the source and value of which are entirely unknown—is contradicted by Homer.

The comparative obscurity of the Boeotian leaders makes the prominence of Boeotia the more significant. The names were doubtless preserved by local legends.

519. *Πυθών*, or *Πυθώ* (9. 405), the later Delphi.

529. *Λινοθώρηξ*, an epithet at variance with 13. 719, where the armour of Ajax is described as *έντεα δαιδάλεα*.

530. *Πανέλληνας*, a form which only occurs here; cp. l. 684. It has been supposed, with some reason, that the two lines 529, 530 are an interpolation.

535. *πέρην ἱερῆς Εὐβοίης*, 'over against Euboea'; cp. Aesch. Ag. 190 *Χαλκίδος πέραν*. So too in Hdt. 8. 44 *ἡ περαία τῆς Βοιωτῆς*, 'the country opposite (across the sea from) Boeotia.' Heyne and others took the word to mean 'beyond Euboea' (as in l. 626 *πέρην ἁλός*), and inferred that the poet's point of view was to the east, viz. in Asia Minor. This is to suppose a degree of geographical knowledge scarcely possible at the time.

542. *ὄπιθεν κομόωντες*, opposed to the usual *κάρη κομόωντες*, hence = 'wearing hair *only* behind': cp. also *ἀκρόκομοι* (4. 533).

548. *τέκε δὲ ζείδωρος ἄρουρα*. In this respect Erechtheus represents the claim of the Athenians to be *αὐτόχθονες*.

550. *μιν*, viz. Erechtheus. The reference is doubtless to the annual festival afterwards known as the Lesser Panathenaea.

553-5. These three lines were rejected by Zenodotus. The Athenian envoy sent to Syracuse at the beginning of the Second Persian War is said by Herodotus (7. 161) to have appealed to them in support of his refusal to allow Gelon to have the command of the Greek forces.

558. This line is wanting in A (the Cod. Venetus) and some other MSS. It was thought by the ancient critics to have been interpolated by Solon or Pisistratus, in order to support the Athenian claim to Salamis against the Megarians. Elsewhere in the Iliad we do not find the Telamonian Ajax associated with Menestheus and the Athenians; see Il. 11. 7 and 13. 681 (where the ships of Ajax are coupled with those of Protesilaus); also the *ἐπιπώλησις* of Agamemnon, where the Telamonian and the Locrian Ajax are together (4. 273), and separated by a considerable interval from Menestheus (4. 327). The difficulty, however, is hardly met by leaving out l. 558. If Ajax is independent, he cannot well be dismissed in a single line. The Megarians, accord-



ing to Strabo (p. 394), read as follows :—*Αἶας δ' ἐκ Σαλαμῖνος ἄγεν νέας ἐκ τε Πολίχνης | ἐκ τ' Αἰγειρούσσης Νισαίης τε Τριπόδων τε*, thus connecting Salamis with places in the Megarid. These lines may be ancient, but they omit the *number* of the ships, which is given in every other instance. On the whole it seems most probable that the original form of the passage is hopelessly lost.

572. *πρῶτα* = 'formerly.' Sicyon appears to have been recently added to the empire of Agamemnon. So too Corinth, the ancient *Ἐφύρη*, had been independent, as we see from the story of Bellerophon (II. 6. 152 ff.)

581. *κοίλην Λακεδαίμονα*, the vale of Lacedaemon. *κητώεσσαν*, 'full of hollows,' i.e. ravines (Buttm. Lexil. s. v.).

587. *ἀπάτερθε*, 'apart,' viz. from the troops of Agamemnon.

590. Cp. l. 356.

591 ff. The *Πύλος* of Nestor is doubtless the famous one on the coast of Messenia, the modern Navarino. Strabo tells us that in his time two other places claimed the honour, one in Elis and one in Triphylia: and he himself supports the last, chiefly on the ground that the story told by Nestor in the eleventh book (l. 682 ff.) does not allow us to place Nestor's city so far south as the Messenian Pylus. But, as Leake has replied (*Travels in the Morea*, vol. i. p. 421), the details of that story are not really possible on either hypothesis, and must be regarded as poetical. It is a further question how far the dominions of Nestor extended, especially in the direction of Laconia (the kingdom of Menelaus). In the ninth book (149 ff.) seven cities, 'the last in sandy Pylus,' are offered by Agamemnon to Achilles; and one of them, Phere or Pherae, is mentioned in another passage (II. 5. 543) as the home of two warriors, the sons of Diocles, Crethon and Orsilochus. Yet not one of these places is named in the Catalogue; and the district in which they are situated—evidently the southern and south-eastern part of Messenia—is therefore a complete blank. There is the further difficulty, how Agamemnon could give away cities which presumably belonged to Nestor; and the question is complicated by the doubts raised as to the authorship both of the Catalogue and of the ninth book. It may be that the passage of the Catalogue which dealt with this district has been lost.

596. *Οἰχαλίθην*. The parallel l. 730 shows that this is Oechalia in Thessaly; otherwise we should naturally suppose the Messenian Oechalia to be meant.

597. *στεῦτο*, 'he set himself up,' cp. 3. 83.

599. *πηρόν*, 'maimed,' 'helpless,' i.e. (in this case) unable to sing or play the lyre. The clause *αὐτὰρ ἀοιδὴν ἀφέλοντο* is an explanation of *πηρόν θέσαν*, but from an *opposite* point of view; he became *πηρός* because deprived of *ἀοιδή*. *αὐτὰρ* or *ἄτάρ* often indicates this kind of



quasi-opposition (which in fact is epexegetis in a negative or privative form) cp. Il. 2. 214 *μᾶψ ἀτὰρ οὐ κατὰ κόσμον* : 5. 204 *ὥς λίπον* (*ἵππους*), *αὐτὰρ πεῖδος κ.τ.λ.* : 10. 99 *κοιμήσωνται*, *ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται* : 15. 241 *νέον δ' ἐσαγείρετο θυμὸν* | *.. ἀτὰρ ἄσθμα καὶ ἰδρὼς* | *παύετο*. Some take *πηρός* to mean 'blind,' in accordance with a later story. But blindness appears to be the common lot of singers in Homeric times ; cp. Demodocus (Od. 8. 63 ff.), and the author of the hymn to the Delian Apollo (h. Ap. 172). Moreover there is no authority for such a use of *πηρός*.

603. The Arcadians and their leader Agapenor are not elsewhere mentioned in the Iliad.

616. *ὅσον ἐφ' Ὑρμίνῃ .. ἐίργει*, 'over so much space as Hyrmine &c. confine,' i. e. within the bounds marked by these places.

625. The identification of **Dulichium** is a problem of old standing. It can hardly be one of the islands here called *Ἐχίναι*—the later Echinades—which are small by comparison even with Ithaca ; for Dulichium and the Echinades send forty ships, against twelve from the whole kingdom of Ulysses. In the Odyssey it is one of the three chief islands adjoining Ithaca—*Δουλίχιόν τε Σάμῃ τε καὶ ὕληεσσα Ζάκυνθος*—and Mr. Bunbury (*Hist. of Ancient Geography*, i. pp. 69, 81) shows strong reasons for taking it to be Leucadia, the modern Santa Maura. His theory is less happy when applied to the passage in the text, since the *Ἐχίναι* are rather too far from Leucadia to form part of the same contingent ; especially as the coast of Acarnania (the *ἡπειρος* of l. 635) goes with Ithaca and Cephallenia.

627-9. The banishment of Phyleus is ignored in other passages of the Iliad (13. 691 ; 15. 519), where his son Meges appears as one of three commanders of the *Ἐπειοί*.

632. *Νήριτον* is a mountain in Ithaca ; *Κροκύλεια* and *Αἰγίλιψ* are probably also places in the same island. *Σάμος* (in the Odyssey also *Σάμῃ*) is the later Cephallenia.

635. *ἡπειρος*, 'the mainland,' and *ἀντιπέραια*, 'the opposite coast,' are not definitely proper names. They must refer to parts of the later Acarnania : or the *ἀντιπέραια* may be Elis, cp. Od. 4. 635.

639. *Πλευρών*, Strabo tells us (p. 451), was the city of the *Κουρήτες* who are mentioned in Il. 9. 529 ff. as neighbours of the Aetolians.

643. *πάντα* goes with *ἀνασσεμέν*, 'to bear all rule.'

646 ff. The places here mentioned seem all to be in the middle part of Crete—perhaps the only part then occupied by Greeks.

653 ff. *Tlepolemus* occurs again in the Iliad (5. 628), but **Rhodes** is only mentioned here. The warriors who belong to the smaller islands near Rhodes—Nireus, Pheidippus, Antiphus—are not otherwise known. Hence, as Mr. Freeman has observed (*Comparative Politics*, p. 347), this passage probably marks the limit which the Hellenic movement

towards Asia Minor had reached at the time of the Catalogue. The Dorian character of these colonies may be traced in the *Heracleid* leaders (653, 679) and in the division into *three* tribes (655, 668).

659. Ἐφύρη is a common city-name (cp. 6. 152). The Ephyre taken by Heracles is placed by Apollodorus (2. 7. 6) in Thesprotia, by Strabo (p. 338) in Elis.

661. Authorities are divided between τράφη ἐν (as in 3. 202., 11. 222), and τράφ' ἐνί. For the intransitive Aor. ἔτραφον cp. 5. 555, and the recurring phrase γενέσθαι τε τραφέμεν τε.

664. ἔπηξε, 'built': cp. Ναύ-πακτος, lit. 'ship-building.'

681. Νῦν αὖ, a form which marks the transition to a different part of the map. τοὺς has no construction: it is used as if ἐρέω or some equivalent word were to follow.

τὸ Πελασγικὸν Ἄργος, 'the Pelasgian,' in contrast to the Argos already mentioned (l. 559); the Article being used as in Αἴας ὁ μέγας, &c. (§ 47, 2, d). It is a question whether 'Pelasgian Argos' is used vaguely for Thessaly (as the other Argos for Peloponnesus), or denotes a particular district or city. Those who hold the latter view generally identify it with Λάρισα Κρεμαστή, north of the Paga-aeon gulf.

683. Φθίη and Ἑλλάς seem to be adjoining districts: cp. Il. 9. 395 ἀν' Ἑλλάδα τε Φθίην τε. The home of Achilles is generally Φθίη, while there are traces of a wider use of Ἑλλάς and the corresponding gentile name Ἑλληνες; see Il. 2. 530, and compare the phrase καθ' Ἑλλάδα καὶ μέσον Ἄργος (Od. 1. 344, &c.). It is curious that the Φθῖοι mentioned in Il. 13. 686 ff. are not under Achilles. The Ἑλλάς of Il. 9. 447 ff. appears to be further to the north, and outside the kingdom of Peleus.

687. ἐπὶ στίχας, 'in their lines': cp. 3. 113 ἵππους μὲν ἔρυσαν ἐπὶ στίχας.

692. The meaning of ἐγχεσίμωρος may be gathered approximately from the similar words ἰό-μωρος, from ἰός, 'arrow' (see the note on 4. 242), ὕλακό-μωρος (of dogs that are ever barking), and σινά-μωρος, 'mischievous.' The -μωρος apparently gives some such meaning as 'fond of' or 'excelling in.' Its derivation is unknown. If it is the later μωρός, 'foolish,' we may infer that that word (like εὐήθης and Engl. *silly*) originally had a good or neutral sense.

700. ἐμφιδρυφής, 'with both cheeks torn in mourning'; perhaps with a play on ἡμιτελής (l. 701).

709. πόθεόν γε μὲν ἐσθλὸν ἐόντα, 'yet they felt the loss of one that was good,' viz. Protesilaus. γε marking the contrast of πόθεον to δεύοντο. 718 ff. Philoctetes is not elsewhere mentioned in the Iliad.

727. In Il. 13. 693 ff. Medon appears to be associated with Podarces in the command of the contingent of Protesilaus.

729. Here the account of the northern part of Thessaly begins. As to Οἰχαλίη, cp. l. 596. The legends of Eurytus were localised in various places of this name.

750. This passage appears to place Dodona in Thessaly, whereas the famous Dodona was undoubtedly in Epirus. The name occurs in two other Homeric passages, viz. Il. 16. 234, where Zeus is addressed by Achilles as ‘ruler of wintry Dodona’; and Od. 14. 327 (= 19. 296), where Ulysses is represented as going there from Thesprotia to consult the oracle. This last notice agrees very well with the historical Dodona. With regard to the present passage we must suppose either that the author of the Catalogue was mistaken as to the site of Dodona (perhaps from knowing it only as a place venerated by the Greek tribes in Thessaly), or that there was a Thessalian Dodona, possibly the original seat of the worship of the Pelasgic Zeus.

751. The Titaresius is a clear stream, the Peneus is of a dirty yellow colour (Leake, *Northern Greece*, iii. p. 396, iv. p. 296).

765. ὅτριχας, ‘alike in hair’: ὁ- is for the copulative ὁ- (as in ὁ-μός). So οἰέτεας, for ὁ-φέτεας, ‘of like years.’

ἐπὶ νῶτον, ‘over the back,’ equal in height of back. σταφύλῃ, ‘with the plummet,’ i e. when measured with it.

770. ἵπποι θ’, sc. πολὺν φέρτατοι ἦσαν.

772. ἀπομνήσας, ‘having taken deadly offence.’ ἀπό expresses that the quarrel is à outrage (cp. Od. 16. 378). So ἀπο-σकुδμαίνω, ἀπο-θανμάζω (of utter amazement, Od. 6. 49), &c.

777. πεπυκασμένα, ‘packed,’ covered up. The parts of a chariot were kept separate, and only put together (ἐντύνειν ἄρμα) when it was to be used.

ἀνάκτων, with ἄρματα, ‘the chariots of their masters.’ To join ἀνάκτων ἐν κλισίῃς would make a pause at an unusual place in the line.

781. Διί, Dat governed by ὑπό in ὑπεστενάχίζε, ‘groaned beneath,’ ‘under the influence of.’ So ὑπὸ ποσσὶ in l. 784.

794. δέγμενος ὁππότε κ.τ.λ., ‘watching for the time when the Greeks should make a movement.’

ναῦφιν, for the Gen. (= an Ablative).

795. μιν, i. e. Priam; governed by προσιφῇ.

803. γάρ introduces the reason for the advice which follows in l. 805.

809. πᾶσαι πύλαι, ‘the whole of the gate,’ there being only one.

813, 814. The actual name was Βατίεια, but the ‘divine’ name—that which would have expressed the truth—was ‘the tomb of Myrine:’ cp. l. 403. Myrine was one of the Amazons.

816 ff. The order of the Trojan Catalogue is as follows: first (816–839) the native Trojans and Dardanians; then (840–850) the Pelasgian and Thracian allies, chiefly European; then the Asiatic allies, in three groups, (1) Paphlagonia and Alybe, (2) Mysia and Phrygia, (3) Maeonia, Caria, Lycia. Each group ends with the most distant point; cp. l. 857 (τηλόθεν ἐξ Ἀλύβης), 863 (τῇλ’ ἐξ Ἀσκαίης), 877 (τηλόθεν ἐκ Λυκίης).



827. τόξον κ.τ.λ. The same is said of Teucer, II. 15. 441. If taken literally it contradicts 4. 110 ff., where the making of the bow by Pandarus himself is described.

828-831. In II. 5. 612 Ἀμφίος is the son of Σέλαγος (not Μέροψ), and dwells in Παισός.

840. Πελασγῶν. These Pelasgi seem to be to the south of the Troad, on the coast of Aeolis, Λάρισα being the place of that name near Κύμη.

851. λάσιον, 'shaggy,' an epithet that properly applies to the breast (στήθεα, cp. 1. 189). Here however Πυλαιμένεος κῆρ is not meant literally, but is simply = Πυλαιμένης, like Πριάμοιο βίη, &c.

857. Ἀλύβης. The name seems to be the same as that of the people known as Χάλυβες. They were famous for their mines, but in historical times these were only of iron.

872. χρυσὸν ἔχων κ.τ.λ., 'with gold (i. e. golden ornaments) like a maiden,' cp. 17. 52.

### BOOK III.

THE main incident of the third book of the Iliad is a duel between Paris and Menelaus. The book opens with the meeting of the two armies on the Trojan plain, and the challenge given by Paris. By means of a message sent by Hector the scene changes to the interior of the city: first to the house of Paris (121-140), then to the tower over the gate (141-263). After the famous Τειχοσκοπία, the story returns to the plain in order to describe the making of a Treaty, which is then followed by the Duel (264-382). The escape of Paris from the scene of combat brings us once more into Troy (383-447), but in the last lines of the book the main subject is resumed, and the result—the victory of Menelaus—is proclaimed by Agamemnon (448-461).

If we keep in mind that in the Iliad the true subject, that on which the unity of the poem depends, is the quarrel of Achilles with Agamemnon, and that the Trojan War as a whole is (poetically speaking) subordinate to the quarrel, in the sense in which the occasion and circumstances of an action are subordinate to the action itself—if we keep this in mind, we shall have little difficulty in appreciating the poetical value of the third book. It is, in fact, our introduction to the story of the Trojan War, as we have it in the Iliad. It brings before us the origin and motives of the War: Helen herself, the seducer Paris, the injured Menelaus, and the prime mover Aphrodite. And it supplements the second book by presenting the Trojan side of the general



picture—Hector, Priam with his Elders, the palace and the Scaean gate.

1. αὐτὰρ ἐπεὶ κ.τ.λ. The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. ἕκαστοι, 'each division.'

2. The same difference between the Greeks and the Trojans is dwelt upon in 4. 422 ff., where it is attributed to the variety of languages spoken by the Trojan allies. On the Datives κλαγγῇ, ἐνοπῇ, see § 38, 3.

3. οὐρανῷ πρό, 'in the front of heaven'; the sound rises to the outskirts, as it were, of the sky.

The migration of the cranes is mentioned by Herodotus, with evident reference to this passage, 2. 22 γερανοὶ δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτέωσι ἐς χειμασίην ἐς τοὺς τόπους τούτους. The Πυγμαῖοι, or 'men a cubit high,' are variously located by later writers (see Helbig, *Hom. Epōs*, p. 15).

4. ἀθέσφατον, lit. 'not according to an utterance of the gods,' hence (vaguely) 'portentous,' 'unblest.'

5. ταί γε. The Article serves to repeat the Subject αἱ τε (l. 4), after the interposition of the clause ἐπεὶ κ.τ.λ.

ἐπὶ expresses direction, 'bearing on,' as 5. 700 ἐπὶ νηῶν.

7. ἥρῃαι, 'at dawn,' 1. 497.

προφέρονται, 'bear forth with them,' come forth with: so 5. 506 μένος χειρῶν ἰθὺς φέρον, 10. 479 πρόφερε κρατερὸν μένος, 11. 529 κακὴν ἔριδα προβαλόντες. The temper in which a man advances is spoken of as if it were something literally carried by him.

10. εὖτε, here = ἥνυτε; so 19. 386. Buttmann wished to read ἥνυτε, but this is needless, since ἥνυτε might pass into εὖτε in the same way that ἡὺς 'good' yields the Adverb εὖ.

12. ἐπιλεύσσει, 'sees over' so much distance. We should perhaps write ἐπὶ λεύσσει (with Ven. A), taking the construction to be ἐπὶ τόσον λεύσσει. On the use of τέ (in a simile), see § 49, 9.

16. Τρωσίν, 'with, among, the Trojans,' a locative Dative, § 38.

18. αὐτὰρ contrasts the two spears—the weapons of close conflict—with the bow and leopard's skin just mentioned. Paris has no defensive armour at hand: in the duel (l. 333) he borrows the cuirass of his brother Lycaon (La Roche).

22. μακρὰ βιβάντα, subordinate to ἐρχόμενον, 'coming on with long strides.'

23-26. The word σῶμα, as Aristarchus observed, means a *dead* body. The idea of the simile seems to be that a lion has come upon a stag or goat just killed by hunters, and seizes it in spite of them. Cp. the scene described in 11. 474-481—jackals have been devouring wounded game, when a lion drives them away and devours it himself.

28. Several MSS. have τίσασθαι: see the notes on l. 112 and l. 366.

37. δέισας. The Aor. expresses the single act, 'quailing before' Menelaus.

39. Δύσπαρι, cp. Od. 18. 73 Ἴπρος Ἀἶρος, Od. 19. 260 Κακοῖλιον οὐκ ὀνομαστήν, Od. 23. 97 μήτερ ἐμὴ δύσμητερ. The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. 1. 403 (note).

40. ἄγονος, 'without offspring, 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 γαμέοντί τε γεινομένῳ τε. Others take it to mean 'unborn'; but this gives a harsh combination with ἄγαμός τ' ἀπολίσθαι.

44. φάντες, = οἱ ἔφασαν, 'who supposed thee to be a champion of the first rank, because thy form is fair outside, but (as they now see) there is no strength in thy heart nor any valour.' ἔπι, = ἔπεστι, 'there is on thee,' 'thou art furnished with.'

46. ἧ τοιόσδε ἔων κ.τ.λ., i.e. 'was it for such a one as you now show yourself to,' &c.: cp. Eur. Heracl. 816 εἶτα τοιοῦτος γεγώς τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους.

49. ἀπίης, see on l. 270.

νυὸν ἀνδρῶν αἰχμητῶν. By an idiom, often found with words of affinity, Helen is styled daughter-in-law of the *nation* to which she belonged by marriage, viz. the Greeks. So Boreas having carried off Oreithyia was γαμβρός of the Athenians (Hdt. 7. 189). Cp. also Hor. Od. 3. 5. 8 *consenuit socerorum in armis*, i. e. in the armour of his wife's people; Virg. Æn. 11. 105 *hospitibus quondam socerisque vocatis*.

50. πῆμα, χάρμα, κατηφείην, Accusatives expressing the *result* of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. οὐκ ἂν τοι χραίσμη. On the Subj. with ἂν, see § 31, 2.

τά τε δῶρ' κ.τ.λ. The Article gives a contemptuous emphasis, like οὗτος in Attic, Latin *iste*: cp. 2. 275.

57. ἔσσο, for ἔ-εσσο, 'else hadst thou put on a shirt of stone,' i. e. been stoned by the people; the commonest ancient form of 'lynch-law' (Æsch. Ag. 1615, Soph. Aj. 253).

59 ff. The connexion of thought is: 'Your rebuke is just—indeed you are above all weakness or failing—so I will only pray you not to contemn my gifts, and I will fight with Menelaus.' The apodosis to ἐπεὶ κ.τ.λ. is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333—

Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,  
τοῦνεκά τοι ἐρέω.

62. ἐρώην, 'the force,' lit. the *rush* or *spring* of his movement.

65. ἀπόβλητα: cp. 1 Tim. iv. 4 πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον.

66. ἰκών, 'by his own will.' The exact meaning is not 'no one can get them by wishing,' but 'no one can take them as a matter of choice,'

by willing or not willing : a man is wholly passive in regard to them.

70. **συμβάλετε**, Plur. because both parties are engaged in the matter.

74. **ναίοιτε**, Opt., because Paris puts this as a thing which he *accepts*, a consequential *incident* of his proposal: cp. l. 102 **τεθναίη**, ἄλλοι δὲ διακρινθεῖτε τάχιστα.

78. **μέσσου δουρὸς ἑλὼν**, 'taking his spear by the middle.'

79, 80. **ἐπετοξάζοντο . . ἰοῖσιν τε τιτυσκομένοι λάεσσί τ' ἔβαλλον**. There is a slight 'anacoluthon' (§ 58); the sentence begins as if the attack described by **ἐπετοξάζοντο** were made in two ways, viz. **ἰοῖσιν τε λάεσσί τε**. The two Datives therefore should have gone with **ἐπετοξάζοντο**. But then the feeling that throwing stones is not properly **τοξάζεσθαι** suggested a new independent Verb, **ἔβαλλον**. Compare Demosthenes, Fals. Leg. § 76 οὐδ' ἔγραψεν οὔτ' εἰς ἐπιστολὴν οἰδέμιαν οὔτε πρεσβευτῆς οὐδεὶς εἶπε τῶν παρ' ἐκείνου, where ἔγραψεν is placed before οὔτε—οὔτε as though it included both letters and embassies, and the inaccuracy is then corrected by changing to **πρεσβευτῆς εἶπε** (see Mr. Shilleto's note. *a. l.*). Cp. also Hdt. ἐγὼ οὐδένα κω ἀνθρώπων δέϊσας ἔφυγον οὔτε πρότερον οὔτε νῦν σὲ φεύγω (= οὔτε ἔφυγον οὔτε φεύγω).

83. **στεύται**, lit. 'raises himself,' hence 'sets himself,' 'shows desire to' (French *fait mine de*—).

97-102 is prefatory, the main sentence of the speech beginning at l. 103 with the demand **οῖσете κ.τ.λ.**

98. **διακρινθήμεναι**, 'for them to be parted,' i.e. that they should be parted : **φρονέω** = the later *δοκεῖ μοι*, 'my mind is.'

100. **Ἀλεξάνδρου ἀρχῆς**, 'the beginning made by Paris': cp. Hdt. 8. 142 **περὶ τῆς ὑμετέρας ἀρχῆς ὁ ἀγὼν ἐγένετο**, = 'the conflict began by your act.' Cp. 2. 356 (note), 22. 116.

103. The white ram is for the Sun, the black one for the Earth (**γαῖα μέλαινα**). Hence the order in **γῇ τε καὶ ἡλίῳ** is reversed (chiastic).

105. **τάμνη**, lit. 'slay' (a victim), hence 'make' (a treaty) by slaying.

107. **Διὸς ὅρκια δηλήσηται**, 'do wrong to, offend against, the oath of Zeus.' See the note on 4. 67, 68.

109. **ὁ γέρων**, 'an old man,' the Art. pointing the contrast, § 47, 2, *ῶ*. The sentence is quite general. **πρόσσω καὶ ὀπίσσω**, cp. l. 343.

112. **παύσασθαι**, so the best MSS. Verbs of *hoping* properly take the Fut. Inf., but the Aor. may be retained with the meaning 'hoping that they *had* ceased,' i.e. that the war was now at an end.

113. **ἐπὶ στίχας**, 'in ranks,' cp. 2. 687.

115. **ὀλίγη δ' ἦν ἀμφὶς ἄρουρα**, 'there was little ground round' (each pile of arms)—an epexegetis of **πλησίον ἀλλήλων**. This seems more natural than the ancient interpretation, 'there was little ground between' (the two armies). Cp. Od. 8. 476 **θαλερῇ δ' ἦν ἀμφὶς ἀλοιφή**, and so Il. 8. 481., 14. 124.

121. Notice the dramatic skill with which the sending of the heralds



is made into an opportunity for changing the scene to the interior of Troy. So too at the end of the **Τειχοσκοπία** Priam's departure with the returning heralds (l. 249) takes us back to the field without a perceptible break in the narrative. Compare the note on l. 493 (as to the episode of the restoration of Chryseis). It is in such things as these that the *finish* of Homeric poetry is shown.

126. **δίπλακα**, sc. **χλαῖναν**, a cloak so large that it could be worn folded double: cp. l. 133. It is opposed to **ἀπλοῖδες χλαῖναι** (Il. 24. 230).

138. **τῷ νικήσαντι**, 'to the one who shall have conquered.' The Art. points the implied contrast, § 47, 2, *d*. **κε** goes with **κεκλήση**, § 35.

144. According to later poets, **Aethra**, the daughter of Pittheus and mother of Theseus, was taken captive by the Dioscuri when they invaded Attica in order to recover Helen from Theseus. When Helen was carried off (for the second time) by Paris, Aethra followed her to Troy, and at the end of the siege was found among the captives and rescued by her grandsons, Demophon and Acamas. This story, however, like most legends of Theseus (see Il. 1. 265), is unknown to Homer, and accordingly there seem to be only two possible explanations of the present passage. Either it is an interpolation, as Aristarchus thought, inserted in order to introduce a reference to the later story of Aethra: or (what seems more probable) the names **Αἶθρη** and **Κλυμένη** are brought in here merely to give an air of reality to the narrative, and the coincidence of name with the Aethra of Attic tradition is a mere accident. If we adopt the latter view it is easy to suppose that the coincidence led to the strange fancy of turning the mother of Theseus into a handmaid of Helen.

146-148. The phrase **οἱ ἀμφί τινας** (Plur.) implies a group, of which the persons mentioned are the most important: cp. 4. 295 ff. The change to the Nom. in l. 148 has no significance. Cp. 15. 301.

152. **λειριόεσσαν**, 'lily-like': the epithet as transferred to sound seems to mean 'smooth and clear.' So in Latin *argutus* is applied to 'clear cut' form and 'shrill' sound.

153. **τοῖοι** is predicative, = 'such were they as they sat.'

156. **οὐ νέμεσις**, = 'it is not (a matter for) νέμεσις.' So in Latin, *vestra existimatio est*, 'it is matter for your judgment.'

162. Join **ἔξευ πάροιθ' ἐμέο**, 'sit in front of me.'

164. Cp. Hdt. 1. 45 **εἰς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον ἀέκων ἐξεργάσας, ἀλλὰ θεῶν κού τις κ.τ.λ.**

166. **ὥς μοι κ.τ.λ.**, 'that so you may,' &c., the two preceding lines being parenthetical. **τόνδε** 'this man before us': but in the answer **οὗτος** 'the man you ask about.' So in ll. 192, 200, 226, 229.

168. **καί** emphasises **μείζονες** (= greater, not merely equal).

175. **τηλυγέτην**, see the note on 5. 153.

176. **τό**, 'wherefore': § 37, 1, § 47, 3. **τέτηκα**, 'I waste away,' § 26, 2.



179. ἀμφότερον, 'both,' Acc. used adverbially: so δεύτερον, l. 191.

180. ἐμός . . κυνώπιδος. The Adj. is equivalent to a Gen.: cp. l. 54.

εἴ ποτ' ἔην γε, a phrase that is always used of lost happiness: as Il. 11. 762 ὥς ἔον εἴ ποτ' ἔον γε μετ' ἀνδράσιν (of youthful strength), 24. 426, Od. 15. 268., 19. 315. It has the force of an assurance that the past to which the speaker looks back was really once present: 'if there was an Agamemnon [as there was], he was my brother-in-law.' Cp. the use of εἴ ποτε in *prayers*, as Il. 1. 39 εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα κ. τ. λ., 1. 394 εἴ ποτε δή τι ἦ ἔπει ὤνησας κ. τ. λ., 5. 116. This is the only interpretation which suits all the passages. The phrase is generally taken to be an expression of *doubt*: 'if ever there was,' 'if it be not a dream.' Others (as G. Curtius) regard it as a survival of an original use of εἰ = 'when' (cp. German *wenn*). But both these explanations are confessedly unsatisfactory.

183. δεδμήατο. The past tense refers to the former speech: = 'you are, as I thought, a king of men.' Cp. Il. 12. 164 Ζεῦ πάτερ, ἦ ρά νυ καὶ σὺ φιλοψευδῆς ἐτέτυξο, 'so you, too, are a lover of deceit!' So often with ἄρα and an Impf.

189. ἀντιάνειραι, 'a match for men.'

192. τόνδε, Acc. *de quo*, § 37, 7. It is deictic, cp. l. 166.

193. μείων, Nom. attracted by ὅδε. For the Dat. κεφαλῇ cp. 168.

196. ἐπιπωλεῖται, 'passes along,' as in review.

206. σεῦ ἔνεκ' ἀγγελίης, 'on account of a message about you.' For ἔνεκα, cp. Od. 16. 334 τῆς αὐτῆς ἔνεκ' ἀγγελίης, ἐρέοντε γυναικί: for the Gen., Od. 10. 245 ἀγγελίην ἐτάρων ἐρέων, 'to tell the news of his companions.' The ancients supposed a Masc. ἀγγελίης (formed like ταμίης, νεηνίης), but this is needless and improbable (Buttm. Lex. s. v.).

210. στάντων probably refers to the whole assembly (as Paley thinks); 'overtopped them when they stood up with his broad shoulders.' ὦμος is an Acc. of the 'part concerned,' as in l. 227 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους, and ὑπείρεχεν is Intransitive; cp. Od. 13. 93 εὗτ' ἀστὴρ ὑπερέσχε φαάντατος.

211. ἄμφω δ' ἔξομένω, in the Nominative, owing to the partial ap-  
position of Ὀδυσσεύς. We rather expect *two* clauses to follow, such as Ὀδυσσεὺς μὲν . . Μενέλαος δὲ . . (like 7. 306 τὼ δὲ διακρινθέντε ὁ μὲν . . ὁ δὲ . .). The single clause γεραρώτερος ἦεν Ὀδυσσεύς, by a slight anacoluthon, takes the place of such a double clause. So Il. 10. 224 σύν τε δὺ' ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησε: see § 58.

212. πᾶσιν, 'before all,' in the Trojan assembly.

213. ἐπιτροχάδην, 'trippingly,' 'fluently.'

215. ἀφαμαρτοεπής, 'blundering, missing the mark, in speech': cp. Od. 11. 510 οὐχ ἡμάρτανε μύθων (of Neoptolemus).

ἦ καὶ γένει ὕστερος ἦεν, 'yet he was [and that though he was] the younger' (καίτοι νεώτερος ἦν, Schol.). Most MSS. have εἰ καί, but the

ancient critics do not recognise this reading; their only doubt is between ἦ and ἧ. For ἦ = 'although,' cp. 7. 393 οὐ φησιν δώσειν· ἧ μὲν Τρῶές γε κέλονται; 22. 279 οὐδ' ἄρα... ἡείδης τὸν ἐμὸν μόνον· ἧ τοι ἔφης γε (though you thought you did); also 11. 362., 16. 61., 18. 13.

220. ζάκοτον, 'surly,' 'cross-grained': cp. Shakespeare, Sonnet XXIII:—

As an imperfect actor on the stage  
Who with his fear is put beside his part,  
Or some fierce thing replete with too much rage,  
Whose strength's abundance weakens his own heart.

223. οὐκ ἂν... ἐρίσσειε, 'could not have contended,' § 30, 6.

224. Join ἀγασσάμεθ' εἶδος, 'we did not then so wonder at the outward guise of Ulysses, when we saw it,' i. e. we thought no more of it, lost as we were in wonder at his gifts of speech. The line, however, is generally thought to be spurious. It makes a weak and awkward conclusion to the speech; and the neglect of the digamma in two words (Φεῖδος and Φιδόντες) confirms this view.

235. 'Whom I should know well, and tell their names' (i. e. if I were asked): cp. Od. 22. 350 καὶ κεν Τηλέμαχος τάδε γ' εἶποι. The conditional form, properly speaking, suits only the second clause (μυθησοίμην); the other is assimilated to it, because treated as a subordinate step; as though the sense were 'I should tell from knowing well.' καὶ τ'. The τέ is copulative, καὶ emphasising οὐνομα.

238. μοι, with μία, 'one with me,' = the same as me. The construction is different in 5. 896 ἐμοὶ δέ σε γείνατο μήτηρ, as there it is the father that speaks. Here μία is necessary to the sense.

242. αἴσχεα, in a concrete sense, 'words of scorn'; cp. 6. 351.

243. The Dioscuri, according to this passage, were simple mortals. The alternate immortality described in Od. 11. 299-304 is probably a later notion.

244. αὔθι (= αὐτόθι, αὐτοῦ), 'where they were.'

252. τάμντε, 2 Plur., because it includes the other parties: 'that you all may make a treaty.'

262. βήσето, 'mounted,' here takes an Acc. δίφρον.

270. μίσγον. According to the Schol. this does not mean the usual mixing with water (for the σπονδαί are expressly called ἄκρητοι, 'pure' wine), but mixing of wine brought by the two parties to the treaty.

274. νεῖμαν. The usual rite was the burning of this hair, but in the case of an oath no fire was used (the victims not being eaten, l. 310).

279. τίνυσθον, Dual, because Hades and Persephone are intended.

285. Τρῶας... ἀποδοῦναι, the Inf. for the Imperative, as 2. 413.

287. ἧ τε... πέληται, 'which shall live,' i. e. be known and spoken of: cp. 6. 358 ἀνθρώποισι πελώμεθ' αἰδιμοι.

289. Ἀλεξάνδροιο πεσόντος, may be taken with τιμὴν, 'the penalty

due for Paris on his fall' (cp. 21. 28), or as a Gen. absolute. οὐκ ἐθέλωσιν, not μή, because οὐκ ἐθέλω is a single notion, = 'refuse.'

294. θυμοῦ δευομένων, subordinate to ἀσπαίροντας, 'gasping as breath (life) failed them.'

295. δεπάεσιν, with ἀφυσσάμενοι, 'drawing off in cups.'

299. πημήνιαν, 'do mischief,' here without an Object: cp ὑπὲρ ὅρκια δηλήσαντο, 4. 236, 271. The Optative is used because the principal Verb (ῥέου) is in the Opt. ; § 34, 1, ὁ.

301. αὐτῶν, Gen. governed by ἐγκέφαλος, without reference to the Dat. σφι. δαμείν, 'be made subject,' i. e. brought into slavery.

308. τό γε anticipates the clause which follows: 'knows that, namely to which of the two,' &c.

310. According to the Schol., if the oath was one taken by a native of the country, the victims were buried; if by a foreigner, they were cast into the sea. There is an instance of the latter in Agamemnon's oath, Il. 19. 249 ff.

313. ἄψορροι, used adverbially, 'back again.'

317. ὀππότερος . . ἀφείη, 'to see which should throw.'

327. ἔκειτο, Sing., agreeing with the nearest Nominative (Zeugma).

333. Paris had come into the field armed as an archer, see l. 17. ἦρμοσε Intransitive (since αὐτός is hardly ever reflexive in Homer).

340. ἐκάτερθεν ὀμίλου, 'on each side of the throng.' The line recurs at Il. 23. 813, where the ὄμιλος is the crowd of spectators.

345. κοτόντε is subordinate to σείοντ' ἐγχείας: 'shaking their spears in their wrath.'

348. χαλκόν, of the defensive armour. Aristarchus read χαλκός, taking it to mean the spear. The word is certainly used for a spear in the next line; but in this place it seems more natural that it should mean the weapon last mentioned, viz. the shield. So in 7. 266—

τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπαβόειον

μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.

350. ἐπενεγόμενος, 'with a prayer': the Aor. Participle may express an accompanying action, when it *coincides* with the principal action.

352. δάμασσον. Aristarchus read δαμήναι, 'grant that I may punish him, and that he may be subdued under my hands': for the change of Subject, cp. 5. 118 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν.

353. τις, any one, people in general.

362. ἀνασχόμενος, 'raising his arm'; see on l. 350.

αὐτῷ (the φάλος or ridge of the helmet) has some emphasis: the sword broke *just* where it struck. But Aristarchus read αὐτῇ, taking it of the helmet.

366. τίσασθαι, 'that I had taken vengeance': Aor. as in l. 112. Menelaus had thought his victory secure when he delivered his blow on the helmet of Paris.



366. *κακότητος*, 'for his foul deeds': Gen. of price.

368. *παλάμηφιν*, an ablative Gen., § 40.

370. *ἐπιστρέφας* is Intrans.; cp. *ὑποστρέφειας*, l. 407.

371. *ὑπό* with the Acc. expresses *extent under*: the thong *passed under* the neck, § 42, 3.

378. *ἐπιδιδήσας*, 'whirling it round'; Aor. as in l. 350 (supra).

380. *ἔγχει*, with *ἐπόρουσε*, cp. l. 349. A warrior carried two spears, and this therefore was the second.

382. *κηώντι*, 'scented.'

383. *καλέουσα* is the Fut. Participle, which in Homer is only used with Verbs of motion (going, sending, &c.).

385. *ἱανού*, Gen. with *λαβούσα*. The Substantive *ἱᾶνόν*, a garment, is to be distinguished from the Adjective *ἱᾶνός*, *flexible*, an epithet of tin.

388. *μιν* refers to the same person as *ἧ* in the preceding line; the Subject to *φιλέεσκε* being Helen.

391. *κεῖνος* is predicative, 'yonder is he,' as 19. 344 *κεῖνος ὃ γε . . ἦσται*.

399. *δαιμονίη*, see the note on l. 561.

400. *πολίων* is partitive, with *πῃ*, 'somewhere further among the cities' = 'to some further city.'

The connexion of the speech is: 'I am sure that you are going to carry me off to some new favourite;—is it not the victory of Menelaus that brings you here with fresh schemes of mischief? Nay, be faithful to him [*αὐτόν* emphatic], give him the comfort he needs. I can have nothing more to do with him, for I belong to Menelaus again.'

406. *ἦσο κ.τ.λ.* The asyndeton makes an abrupt transition to the climax of the speech: cp. l. 179.

407. *ὑποστρέφειας*. The Opt. expresses affected anxiety that the advice should be taken: 'better not to return any more to Olympus.'

412. *ἄκριτα*, 'measureless,' 'untold,' cp. *ἀκριτόμυθος*, 2. 246.

417. *κέν* here indicates a further and certain *consequence* of what Aphrodite will do.

424. *τῇ*, 'for her,' with *κατέθηκε* in the next line.

*δίφρος* denotes a seat of a simple kind, used in sleeping rooms, &c.

428. *ἦλυθες*, 'so you have come,' said in a surprised half-interrogative tone: see on 4. 243.

430. *ἦ μὲν*, 'yet surely,' 'you must admit that,' cp. l. 215.

433. *ἀλλά σ' ἔγωγε κ.τ.λ.*, 'for my part I recommend you to,' &c. the emphatic *ἔγωγε*, to show that this is her real advice, the preceding sentence being ironical.

435. *ἀντίβιον*, here an Adjective; more commonly used as an Adverb, in the phrase *ἀντίβιον μαχέσασθαι*.

436. *ὑπ' αὐτοῦ δουρί*, 'under *his* spear,' *αὐτοῦ* being emphatic: 'he will be the very one to lay you low.'



438. με .. θυμόν, Acc. of the 'whole and part,' § 37, 5.

441. τραπείομεν, 'let us take our pleasure,' 1 Plur. Subj. of *ἐτάρπην* (*τέρπω*), with metathesis (as in *κραδίη* and *καρδίη*, *θάρσος* and *θράσος*). The word might also come from *τρέπω*, 'let us betake ourselves': but this does not suit the Aor. Participle *εὐνηθέντε*, and there is no other evidence of an Aor. *ἐτράπην*, from *τρέπω*, in Homer.

442. ἀμφεκάλυψε, cp. Il. 1. 103, with the note.

453. 'They were not hiding Paris' [implies that they would not have kept him hid] 'if any one had seen him,' *non celabant, si quis vidisset*; like *memini numeros si verba tenerem* (Virg. E. 9. 45).

## BOOK IV.

IN the fourth book the episode of the duel between Paris and Menelaus is brought to a conclusion, and the main action of the poem is resumed. According to the treaty just made, the victory of Menelaus ought to have ended the war; but this is prevented by the interference of the gods, who induce **Pandarus**, the Trojan archer, to shoot at and wound Menelaus (ll. 1-219). This act of treachery causes both sides to prepare anew for battle. Agamemnon passes along the Greek lines, distributing encouragement and rebuke (ll. 220-421). At length the armies meet, and the first combats are described (ll. 422-544).

Thus the contents of the book are fairly described by the ancient titles *ὀρκίων σύγχυσις* and *Ἀγαμέμνονος ἐπιπόλησις*. The latter, it will be seen, is of value in bringing some new figures on the scene, and generally in completing the picture of the Greek army. On the connexion between the two parts, see the note on l. 220.

References to this book may be found in the fifth, where Pandarus alludes to his attempt against Menelaus (5. 206), and in the seventh, where Hector, in his challenge to the Greek leaders, observes that the treaty has come to nought (7. 69); and again where Antenor urges the Trojans to restore Helen (7. 351). The main thread of the story is kept in view by a mention of the absence of Achilles (4. 512, 513). On the other hand, there is no reference to the treachery of Pandarus in the speeches of Diomedes (5. 115 ff.) and Sthenelus (5. 243 ff.), or in Hector's speeches to his mother (6. 264 ff.) and Paris (6. 326 ff.).

1. οἱ δὲ θεοί, 'but the others, the gods': the Art. shows that we are turning away from the plain, § 47, 2, *b*. ἡγορόωντο, 'held debate.'

4. **δειδέχατο**, 'pledged,' 3 Plur. Plpf. of **δέχομαι** or **δεκομαι**. The true Homeric form is probably **δηδέχατο**, with **η** instead of **ε** in the reduplication: and so **δηκνύμενος**, 'welcoming,' **δηκανύωντο**, &c. The Pf. expresses *attitude*, viz. that proper to the act of pledging, § 26, 2.

5. **αὐτίκα**, viz. as soon as Agamemnon had made the demand at the end of the third book.

6. **παραβλήδην**, 'sideways,' hence 'ironically,' 'sarcastically.' The point of the sarcasm is that Here and Athene do not desire the victory of Menelaus and restoration of Helen, because it would prevent their real object, which is the destruction of Troy. Jupiter affects not to know this, and to be surprised that they do not support Menelaus. His proposal is not sincere (for it would prevent him from fulfilling the Prayer of Thetis), and is only made in order to throw on Here and Athene the responsibility of breaking the treaty.

11. **παρμέμβλωκε**, 'places herself,' 'takes her stand by him' : § 26.

13. Cp. the words of Agamemnon, 3. 457.

17. **γένοιτο**, cp. 7. 387. Aristarchus read **πέλοιτο**.

18. **οἰκέοιτο** is an Opt. of willingness or concession, expressing what the speaker *agrees to* : § 30, 4.

22. **ἀκέων** is here indeclinable, and used as an Adverb, like **ἄκην**.

24. **οὐκ ἔχαδε**, 'did not contain,' i. e. her anger boiled over.

28. **κακά**, Acc. expressing the sum or result of the action, § 37, 3.

32. **ὅ τ[ε]** expresses the ground of the preceding question : 'how do they do you such harm (as it seems they do) since you are eager,' &c. So **ὅτι** in Od. 5. 339 **κάμμορε, τίπτε τοι ᾧδε Ποσειδάων ἐνοσίχθων ᾧδύσατ' ἐκπάγλως, ὅτι τοι κακά πολλά φυτεύει** ;

37. Note the asyndeton with which he comes to the main point of the speech : 'well, do as you please.' Cp. 3. 406.

42. **διατρίβειν**, Inf. as an Imper., after the Imper. **βάλλεο**, § 36, 3.

46. **τάων** is governed by **περί**, 'beyond these' : cp. l. 257 **περὶ μὲν σε τίω Δαναῶν**.

53. This has sometimes been thought to be an allusion to the Dorian invasion. But there is no hint elsewhere of a *destruction* of these cities by the Dorians. And no such special reference need be supposed.

56. **οὐκ ἀνύω**, 'I make nothing,' 'do not gain' my object. Possibly **ἀνύω** is a Future, formed like **τελέω, κομῶ**, &c.

59. **πρεσβυτάτην**, 'first in dignity.' She is the only goddess called **πρέσβα θεά**.

60. **ἀμφότερον**, Adv., 'both ways.' **γενεῇ**, 'in age.'

67. **ὑπὲρ ὅρκια**, 'in violation of the treaty.' Most MSS. have **ὑπερόρκια**, which makes very good sense.

74. **αἵξασα**, Aor. Part. describing the action, 'shot down' : cp. 3. 350.

77. **λαμπρόν**, with **ἄστέρα**. On the use of **τε** in similes, see § 42, 9.

84. **ἀνθρώπων**, with **πολέμοιο** : so **ἀνδρῶν πόλεμος** (5. 332), &c.

93. *πίθοιο* is an Opt. used as a gentle Imperative, § 30, 2: the sentence need not be taken to be interrogative.

94. *τλαίης κεν κ.τ.λ.* The request is put as a supposed consequence following on the preceding wish: 'if so (*κεν*) you will take courage to' &c.

95. *Τρώεσσι*, 'with, in the eyes of, the Trojans,' a locatival Dat.

99. *δηθέντα* is subordinate to *ἐπιβάντα*: 'mounting the pyre because laid low by the dart.'

102. *ἑκατόμβην*, properly 'a hundred *oxen*,' here extended to a similar sacrifice of rams.

104. Note the play in the words *φρένας ἄφρονι*.

105. *ἑσύλα*, 'stripped,' i. e. took out of its case (*γαρυτός*, Od. 21. 54).

*τόξον αἰγός*, 'a bow made of (the horns of) a goat': cp. *ἀσκὸς βοός*, 'bottle of ox-skin'; *πέδιλα νεβρῶν* (Hdt. 7. 75).

106. *ὄν*, governed by *βεβλήκει*, not by *τυχήσας*.

107. *ἐκβαίνοντα δεδεγμένος*, 'waiting for it as it stepped forth': cp. 5. 238 *ἐπιόντα δεδέχομαι*, 'I will wait for his onset.' There is usually a comma at *ἐκβαίνοντα*, which is then taken directly with *ὄν*. The Perfect *δεδεγμένος* expresses the *attitude* of waiting, § 26, 2.

110. *ἀσκήσας*, 'working them up,' applying his craft to them.

111. *κορώνην*, the tip, in which was the notch for holding the string.

112. *ποτί γαίῃ* may be taken with *κατέθηκε*, while *ἀγκλίνας* adds a further touch of description: 'he placed it duly on the ground when he had strung it, resting it thereon'; cp. Od. 9. 329 *καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ*. The comma which most editors put at *τανυσάμενος* gives an unusual division of the line.

117. *μελαινέων ἔρμ' ὀδυνάων*, 'the fastening (safeguard, stay) of black pains.' The word *ἔρμα* is applied to the props that were used to support a ship when drawn up on shore, metaphorically to a man who is the 'mainstay' of his city (*ἔρμα πόλῃος*). With the notion of a fastening compare *κήδε' ἐφῆπται* (2. 15), *ἔρις καὶ νεῖκος ἐφῆπται* (21. 513).

123. *σίδηρον*, the only example of an iron weapon, except the club of Areithous (7. 141). See on l. 189.

124. *κυκλοτερές* is predicative: 'bent the bow into circular form.'

129. *ἔχεπενκές*, 'bearing bitterness,' 1. 51.

130-132. *τόσον μὲν ἔργεν . . . αὐτὴ δ' αὐτ' ἔθυνεν ὅθι κ.τ.λ.*, lit. 'she so far kept away the arrow from the flesh, but herself guided it to the place where &c.'; i. e. she kept it from reaching the flesh except where &c. Cp. 18. 378 *οἱ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὐατα δ' οὐ πω δαιδάλεα προσέκειτο*, = 'they were finished except that &c.' So 22. 322-324., 23. 454. The comparison *ὥς ὅτε κ.τ.λ.* does not refer to *τόσον*, but describes the whole action of Athene. *ὅθι*, 'to the place where' &c. *ζωστήρος ὀχῆς*, 'the clasps of the belt.'

133. *ἔννεχον*, Intrans., 'held together,' 'were fastened.' *διπλόος ἦντετο*, 'met so as to overlap': viz. where the two parts of the *θώραξ*,



the breast-plate and back-plate, met at the side (Mr. Leaf in the *Journal of Hellenic Studies*, iv. 73; Helbig, *Hom. Epos.* p. 198).

137. The *μίτρη* was a sort of metal girdle, protecting the body from the waist downwards (Leaf and Helbig).

138. *πλείστον ἔρυτο*, 'did most to ward it off': cp. 5. 538.

139. For *οἰστός* Zenodotus read *χαλκός*, which may have been rejected because the arrow-head was called *σίδηρος* in l. 123. Possibly *χαλκός* is right, and l. 123 an interpolation.

141. *τίς τε*, used in similes and *general* statements, § 49, 9.

142. *ἵππων*. The Plur. is *general*, 'of some horse,' as 10. 259 *ῥύεται δὲ κάρη θαλερῶν αἰζηῶν*. But Aristophanes read *ἵππων*, as in l. 145.

146. *μιάνθην* is 3 Dual of a non-thematic Aor. (§ 3) of *μαίνω*, for *ἐ-μιάν-σθην*. For the retention of the *ν* and loss of the *σ* cp. *πεφάνθαι* for *πεφάν-σθαι* (Buttm. Spr. II. 244).

151. *νεῦρον* is the thread which fastened on the head of the arrow.

155. *θάνατον* is an Acc. of the sum or result of the action, like *κακά* in l. 28. The Impf. *ἔταμνον* gives the meaning 'the treaty that I made *proves* to be death to you,' 'in making the treaty I was compassing your death.'

156. Join *προστήσας πρὸ Ἀχαιῶν* (not *πρὸ Ἀχαιῶν μάχεσθαι*).

157. *ὥς*, = *ὅτι οὕτως*: there should be no colon at *μάχεσθαι*.

161. *τελεῖ* is a Pres., *ἀπέτισαν* a gnomic Aor. (§ 25, 2). *σύν*, of what is *included* in the payment. This is an Attic use of *σύν*.

164. *ὅτ' ἂν ποτ' ὀλώλῃ*, the Subj. of solemn prediction, § 13, 2.

166. *ὑψίζυγος*, 'seated aloft,' = *σέλιμα σεμνὸν ἤμενος* (Aesch. Ag. 183).

167. The *αἰγίς* is described in 2. 447 ff., 5. 738 ff.

178. *ἐπὶ πᾶσι*, 'in all cases': *ἐπὶ* as in *ἀτελευτήτω ἐπὶ ἔργῳ* (l. 175).

179. *ἄλιον*, used predicatively, 'has brought an army in vain.'

182. *χάνοι* . . *χθών* does not imply an earthquake or miracle: it is merely a variation of the phrases *χθόνα δύμενοι*, *γαῖα καλύπτει*, &c. *εὐρεῖα* is a constant epithet of the earth, cp. 11. 74.

185. *πάροιθεν*, 'before' [a vital point was reached].

187. *ζῶμά τε καὶ μίτρη*, see ll. 133, 137, where the arrow goes through belt, *θώρηξ*, and *μίτρη*. It follows, as Mr. Leaf shows (*l. c.*), that the *ζῶμα* was part—the *waist* or lower part—of the *θώρηξ* (Helbig, p. 201).

194. *φῶτ'*, so 21. 546 *φῶτ' Ἀντήνορος υἱόν*: cp. the redundant use of *ἄνθρωπος*, 5. 649 *ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαοδάμαντος*, and so 11. 92. Note that *Asclepius* in Homer is still a mere mortal.

197. *κλέος, πένθος*, Acc. of the sum or result: cp. 11. 28, 155.

209. *καθ' ὅμιλον ἀνά στρατόν*. The difference between *ἀνά* and *κατά* is very slight: probably *κατά* gives the notion of being *surrounded*; 'plunging into the throng on the way through,' &c.

211. *βλήμενος ἦν*, 'lay where he had been struck.'

212. *κυκλόσε*, 'into a circle,' i. e. all round. Aristarchus read *κύκλος*.



ὁ δ' ἐν μέσσοισι παρίστατο. The δέ marks the apodosis to the clause ἀλλ' ὅτε δῆ—the Subject (ὁ) being Machaon, who presented himself (παρίστατο) in the group round Menelaus, and forthwith drew out the arrow.

214. πάλιν ἄγεν, 'were broken backwards'; the arrow not being in the wound could be drawn out backwards, when the barbs would be broken off against the metal of the armour.

219. οἱ . . πατρί, 'to his father,' cp. 5. 116., 12. 334, &c.

220 ff. It is not quite obvious why the Trojans should be the first to advance. The act which violated the treaty came from their side. Perhaps the intention is simply to represent both sides beginning the advance; but the poet looks at it from the Greek point of view, from which the Trojan movement is more conspicuous.

223. οὐκ ἂν . . ἴδοις, 'you would not have seen,' § 30, 6.

229. μάλα πόλλ' ἐπέτελλε, 'gave him many injunctions.'

235. ψευδέσσι. So Aristarchus read, though ψευδῆς does not elsewhere occur in Homer. With the other reading, ψεύδεσσι (from ψεύδος), the meaning is 'Jupiter will not help where there is falsehood': for ἐπί cp. l. 178, and the Attic ἐπὶ πᾶσι δικαίοις.

236. δηλήσαντο, 'have done harm,' viz. to the other side: cp. l. 66 Ἀχαιοὺς . . ὑπὲρ ὅρκια δηλήσασθαι. Most MSS. have ὑπερόρκια.

237. αὐτῶν is opposed to ἀλόχους καὶ τέκνα in the next line.

242. ἰόμωροι, from ἰός, 'an arrow': on the -μωρος see 2. 692 (note). The feeling of contempt for archery is perceptible in Homer: cp. 11. 385 τοξότα λωβητήρ. It became stronger in later Greek sentiment.

ἐλεγχέες only occurs here: elsewhere ἐλέγχεα.

243. ἔστητε. The Aor. is used in impatient questions of this kind: cp. 2. 323 τίπτ' ἀνεφ' ἐγένεσθε; 20. 178 τί νυ τόσσον ὁμίλου πολλὸν ἐπελθὼν ἔστης; 22. 122., Od. 4. 810., 10. 64, &c.

247. ἔνθα τε, 'to the place where,' cp. l. 132 ἴθουνεν ὅθι.

251. ἐπὶ Κρήτεσσι expresses the *terminus ad quem* of the motion: 'he came [and stood] by the Cretans.'

262. σὺν δέ, Apodosis.

263. ἀνώγοι. The Opt. indicates that it is a mere supposition, with which the speaker has nothing to do; whereas εἰ περ . . πίνωσι is the occasion contemplated. Cp. Od. 14. 374 οὐδὲ πόλινδε ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια ἐλθέμεν δτρύνησιν, ὅτ' ἀγγελίη ποθὲν ἔλθοι. But perhaps we should read ἀνώγη: some MSS. have ἀνώγει.

274. κορυσσέσθην, 'were putting on their helmets,' i. e. making ready; the helmet was the most conspicuous piece of armour.

277. μελάντερον ἢ τε πίσσα. The main question here is whether ἢ τε means 'like' or 'than.' In the former case μελάντερον has to be taken absolutely; 'blacker and blacker' (like ἐπασσύτεροι), or 'blacker than when near.' The combination 'blacker (and accordingly) like

pitch' is harsh: possibly it may be supported by Hdt. 3. 23 κρήνην .. ἀπ' ἧς λουόμενοι λιπαρώτεροι ἐγίνοντο κατάπερ εἰ ἐλαίου εἴη. Most commentators, however, suppose that ἡύτε is used for ἦ, comparing the similar use of *als* and *wie* (as well as *dann*) in German, and *as* in provincial English. But if the meaning here is 'blacker than pitch,' it seems more probable that ἡύτε is an old error for ἡέ τε (Bekker, *H. B. I.* 312), which occurs in Od. 16. 216 ἀδινώτερον ἢ τ' οἰωνοί. In any case the two passages can hardly be treated differently. Buttmann took ἡύτε here for 'than,' and accordingly wished to read ἡὺτ' οἰωνοί in the Od. (Lexil. s.v. εὔτε).

286. σφῶϊ .. κελεύω. Cp. the speech of Ulysses, 2. 190.

295. ἀμφὶ κ.τ.λ. see on 3. 146. It is strange that Nestor's sons, Antilochus and Thrasymedes, are not mentioned here.

303. The abrupt change to *oratio recta* is unusual: cp. 23. 855.

306. ἀπὸ ὧν ὀχέων, 'fighting from his own chariot': ἀπό as 5. 13 τῷ μὲν ἀφ' ἵπποϊν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός, and 15. 386. Cp. also Xen. Cyr. 3. 3. 60 οἱ ἀπὸ τῶν ἀρμάτων προμαχοῦντες (Am.).

ἕτερ' ἄρματα, viz. the chariots of the enemy.

307. ὀρεξάσθω. 'let him aim his blow': the Aor. ὀρέξασθαι denotes the act of reaching or lunging out (in throwing the spear). Nestor's advice is in the direction of a more regular system of tactics than we find in Homeric practice.

314. ἔπειτο, 'played their part,' 'kept up with' (your spirit): cp. Od. 20. 237 γνοίης χ' οἷη ἐμῇ δύναιμι καὶ χεῖρες ἔπονται, also Il. 16. 154 δς καὶ θνητὸς ἐὼν ἔπειθ' ἵπποις ἀθανάτοισι.

315. ὁμοῖον, 'common to all': cp. νείκος ὁμοῖον (l. 444), and the recurring ὁμοῖον πολέμοιο. ὁμοῖος is an archaic variety of ὁμοῖος, and accordingly is found only in certain phrases, in which it has the equally archaic meaning 'allotted to all.'

319. Ἐρευθαλίωνα κατέκταν. The story is told at length, 7. 136-156.

328. μήστωρες αὐτῆς, 'controvers of the battle-cry,' which it was the work of the chiefs to raise. See the note on 5. 272.

331. οὐ γάρ πώ σφιν, 'their people had not yet heard the battle cry' (which had not yet been raised), but the troops were only now getting into movement, and so they were waiting. On ἀκούω see 2. 486.

334. ὀππότε, with μένοντες, 'waiting [for the time] when.'

335. ἄρξειαν, sc. Ἀχαιοί, understood out of πύργος Ἀχαιῶν (La R.), or more generally, the two armies. Ameis supposes a change of subject: 'waiting till another company should advance and *they* (themselves) should begin,' = ὅποτε ἄλλου πύργου ἐπελθόντος ἄρξειαν. This however is too harsh. Perhaps we should read ἄρξειεν (with one MS.).

341. ἰόντας, Acc., see the note on 2. 113.

342. καυστείρης presupposes καυστήρ, Fem. καύστειρα. Such a form properly denotes an *agent* (like δμήτειρα, 'vanquisher,' δρήστειρα, &c.),

its use here involves a sort of personification of μάχη. For the metaphor, cp. the phrases δέμας πυρός, φλογὶ εἵκελος ἀλκήν, &c.

343. δαιτὸς ἀκούαζεσθον ἐμεῖο, 'hear of the banquet (i.e. hear the summons to it) from me.' Elsewhere ἀκούάζομαι is used of listening to a singer (Od. 9. 7., 13. 9); hence it may be meant to have a contemptuous force here; 'you are the first whose ears are tickled with news of the banquet.'

344. Agamemnon speaks in the plural, since these feasts were public, and were maintained from a common store (δήμια, cp. 17. 250).

345. κρέα is Nom.; 'roast flesh is dear to you to eat,' = 'you are glad to eat roast flesh.'

347. φίλως alludes to φίλα of l. 345; 'now you would be no less glad to see,' &c.

351. Most editors make the question end at μεθίμεν, and take ὀππότ' . . Ἄρῃα with what follows, = 'when there is a battle you will see,' &c. But the use of the Subj. (ἐγείρομεν) without ἄν or κέν shows that the reference in that clause is not to a future event, but is quite general, § 33, 1. Moreover, it is unlike Homer to begin a fresh sentence with ὀππότε, without any Particle of transition, and in the middle of a line: cp. 1. 163. On the other hand, the asyndeton at ὄψεται κ. τ. λ. is natural (cp. 3. 406, with the note): 'nay, you will see,' &c.

357. γινῶ χωρόμενιο. The Gen. is used because γινώσκω expresses Agamemnon's observing a *fact about* Ulysses, viz. that he was angry. With the Acc. it means to know a *person*, esp. to know who he is.

361. ἤπια δήνεα, not κακοὶ δόλοι, as he had called them before (l. 339), but 'gentle wisdom.'

362. ἀρεσσόμεθ', Subj., 'we shall make good, make amends for.' The Pres. ἀρέσκω is not Homeric.

371. ὀπιπτεύεις, the reading of the best MSS., is closer to the stem ὀπιπη (seen in παρθεν-οπίπη-s) than the usual reading ὀπιπτεύεις.

πολέμοιο γεφύρας. The word γέφυρα means a dyke or mound, such as were used to protect arable land from floods: see the simile 5. 87-94. The 'dykes of war' may mean the ranks or squadrons, thought of as stemming the tide of war. So a squadron is called πύργος, and Nestor places his foot-soldiers ἔρκος ἔμεν πολέμοιο (l. 299). But the phrase is used in so conventional a way that it is doubtful whether its meaning was really present to the poet's mind. Cp. 8. 533.

376. ἄτερ πολέμου, 'on no warlike errand'; Agamemnon therefore had never met him as an enemy.

380. οἱ δ', sc. the people of Mycenae.

382. πρὸ ὁδοῦ, 'forward on the way,' a partitive Gen.

384. ἀγγελίην is a 'cognate Acc.' with ἐπὶ . . στείλαν, 'sent on a message.' On ἀγγελίη see the note on 3. 206.

389. πάντα is an adverbial Acc., § 37, 1.



392. ἀψ ἄρ' ἀνερχομένῳ. This reading was taken by Bentley from the similar line 6. 187. Most MSS. have ἀψ ἀναερχομένῳ. πυκινόν, 'closely packed,' because numerous.

399. τόν. The Art. points the contrast: 'but his son,' § 47, 2, *b*.

400. χέρεια (so Aristarchus, others read χέρηα), = χερείονα: cp. πλέας for πλέονας, 2. 129. For ἀμείνω Aristarchus read ἀμείνων, sc. ἐστί.

405. Imitated by Aristophanes, Thesm. 810—

οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι.

407. ἀγαγόντε, Dual, meaning Diomedes and himself.

ἄρειον, 'belonging to Ares,' made for war: cp. ἀρήϊα τεύχεα. Some take it as the Comparative, 'a stronger wall.'

410. μοι is a *dat. ethicus*, 'do not tell me that you put our fathers,' &c. ἔνθεο, an Aor. Imper. after μή, contrary to the well-known rule.

ὁμοίη should perhaps be ὁμοιῖη, see the note on l. 315.

417. Ἀχαιῶν, an 'objective' Gen., 'grief for the Greeks when they are made the prey of their foes.' See on 2. 356.

421. ὑπό, i. e. 'in the knees'; cp. 3. 34 ὑπό τε τρύμος ἔλλαβε γυῖα.

423. Ζεφύρου ὑπο κινήσαντος, 'by the stirring of the West wind': cp. l. 276 ὑπὸ Ζεφύροιο ἰώης.

424. πόντῳ, 'in the open sea.' For τε some MSS. have τά, but τὰ πρῶτα always refers to a single marked point, = 'the first time,' 'once for all,' &c. κορύσσεται, 'gains a crest,' i. e. takes the defined form of a high wave.

426. κυρτὸν ἐὼν κορυφοῦται, 'comes to a head as it curls.' So in 442-3, Strife is small when she first shows her head (κορύσσεται), which she presently rears to heaven.

429 ff. The silence of the Greeks, and the noisy march of the Trojans, have been already described at the beginning of Book III.

430. ἔχοντ' ἐν στήθεσιν αὐδήν, 'having voice (the power of speech) in their breasts.'

433 ff. Τρῶες δ' ὥς τ' οἶες. The construction is changed where the principal sentence is resumed at l. 436. But the anacoluthon is softened by Τρῶες being in the same case as οἶες (§ 58, 3); cp. 17. 755-9—

τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται . . ,

ὥς ἄρ' ὑπ' Αἰνεία τε καὶ Ἑκτορι κούροι Ἀχαιῶν

οἶλον κεκλήγοντες ἴσαν

where τῶν is accommodated to ψαρῶν: cp. also Od. 13. 81 ff.

437. θρόος, 'speech' (lit. noise, chatter): cp. ἀλλόθροος, 'foreign.' γῆρυς, 'voice,' 'cry.'

443. καὶ ἐπὶ χθονὶ βαίνει is subordinate in sense: 'her head touches heaven while she treads the earth.' Cp. Virgil's imitation, *Aen.* 4. 176-7.

449. ἐπληντο, 'met': cp. 5. 282 θώρηκι πελάσθη, 'reached the corslet': 5. 766 ὑδύνησι πελάζειν; also τειχισιπλήτης, of Ares.

454. κρούνων ἐκ μεγάλων, to be taken with συμβάλλετον, 'coming



from great springs.' *χαράδρης*, the 'rift' or 'gorge' which forms the bed of torrents such as are here intended.

455. *τηλόσε*. This form is used because the sound is thought of as reaching to the point where it is heard: cp. 11. 21 *πεύθετο γὰρ Κύπρονδε μέγα κλέος*, 'he heard the tale even in Cyprus' (as far as Cyprus); 16. 515 *δύνασαι δὲ σὺ πάντοσ' ἀκούειν*.

460. *πῆξε*, sc. *Ἀντίλοχος τὸ δόρυ*. *εἴσω*, 'into,' cp. *Ἰλιον εἴσω*.

465. *ὑπέκ βελέων*, 'out of range of weapons.'

*λελημένος ὄφρα*, so 5. 690: cp. 6. 361 *θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω*, and 16. 652 *δοάσσατο κέρδιον εἶναι ὄφρ' κ. τ. λ.*

466. *μίνυνθα*, 'for a short time': cp. 1. 416.

468. *παρ' ἀσπίδος*, 'at the side from his shield,' i. e. it showed from behind his shield as he stooped. Cp. *Æsch. Sept. 624 παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ*, which must be a reminiscence of Homer, especially as in Attic *παρά* is not used with the Gen. of *things*.

470. *αὐτῷ*, his *body*, opp. to *θυμός*, cp. 1. 4.

473. *υῖόν*, with the first syllable short, § 51, 3, *c*. The form *υός* (for *υίς*) prevails in Attic inscriptions.

479. Join *ὑπὸ δουρὶ Αἴαντος*, like *ἐμῷ ὑπὸ δουρί*, &c.: cp. 3. 436.

480. *πρῶτον*, i. e. he was the first slain on the Trojan side.

*ιόντα*, 'as he came on.' Most commentators join *πρῶτον ιόντα*, 'as he came on in the front of the battle.'

483. *εἰαμενῇ*, 'flat-lying land'; the derivation is unknown.

486. *ἔτυν*, 'the fellow' of a wheel.

488. *τοῖον*, 'in such fashion,' &c.: cp. 3. 153 *τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ*.

489. *αἰολοθώρηξ*. The Adjective probably does not refer to the make or appearance of the *θώρηξ*, but to the way in which it dances or flashes in the movement of battle: cp. *κορυθαίολος*, 'flashing with his helmet'; *αἰολόπῳλος*, 'with horses that dart to and fro.' See 12. 167.

491. *ὁ δὲ* repeats the same Subject, § 47, 1.

493. *αὐτῷ*, the dead man, as in l. 470.

498. *ἀνδρὸς ἀκοντίσαντος*, with *ὑπό*, 'gave way before the throw.'

500. *παρ' ἵππων*, 'beside his chariot,' i. e. not quite behind it, like *παρ' ἀσπίδος* above (468). The Schol. joins the words with *ἦλθε*, understanding them to mean that Abydos was a place where Priam kept horses: but *ἵπποι* standing by itself can hardly bear this sense, and *παρά* would not be used of coming from a *distant* place.

511. *ἀνασχέσθαι*, Inf. of consequence: 'their flesh is not stone or iron, so as to withstand.'

514. *ἀπό*, 'speaking from,' cp. l. 306.

521. *τένοντε*, 'the muscles,' spoken of in pairs. *ἀναιδής*, 'ruthless.'

522. *ἄχρις ἀπηλόησεν*, 'crushed away utterly'; *ἄχρις* implies that it did not stop short in its effect.

527. ἀπεσσύμενον, 'as he made haste to retire.' So Aristarchus in one of his two editions; in the other he read ἐπεσσύμενο. Most of the MSS. have ἐπεσσύμενον, 'as he rushed on.' The argument against the last is that it could only refer to a *new* attack, and Homer in such a case always says expressly against whom the attack is directed. As a rule a warrior who has killed an enemy immediately retires, because he is then especially exposed to attack: and this is so well understood that it need not be expressly said; cp. 14. 461, where Polydamas kills Prothoenor, and then Ajax καρπαλίμως ἀπίοντος ἀκόντισε.

533. ἀκρόκομοι, i. e. wearing their hair in a top-knot: cp. κάρη κομόωντες and ὅπιθεν κομόωντες (Il. 2. 542).

535. πελεμίχθη, 'was sent reeling.'

539. 'Then no longer would any man have found fault with the battle if he had been moving about in the midst of it': cp. Od. 1. 229 ὅς τις πινυτός γε μετέλθοι.

540. ἄβλητος καὶ ἐνούτατος, include every kind of wound; βάλλω being used of missiles, οὐτάω of weapons held in the hand.

542. αὐτὰρ ἀπερύκοι, 'while she kept off': αὐτὰρ is used on account of the negative notion of ἀπερύκοι, as we should say, he was to be in the middle of the fight, *but* not in danger: cp. 2. 599 (note).

ἰρώην, the 'rush' or 'spring.'

## BOOK V.

IT is characteristic of the Iliad to allow some one of the warriors for a time to occupy the whole interest of the story, and to perform deeds that cast all the others into the shade. The part of the poem which we have now reached offers the first, and also the most marked example of this. The long fifth book, with the larger half (at least) of the sixth, celebrates the exploits of Diomedes. In technical language, it is his ἀριστεία. A similar place is given in Book XI to Agamemnon, in Book XVI to Patroclus, in Book XVII to Menelaus.

The main incidents of the fifth book are as follows. Diomedes takes the chief place, and is driving the Trojans before him, when he is wounded with an arrow by Pandarus (1-105), but returns with fresh strength encouraged by Athene (106-165). Æneas and Pandarus attack him together: he kills Pandarus, and wounds Æneas with a stone. Aphrodite, who comes to the rescue, is herself wounded by Diomedes, and flies to Olympus (166-430). Apollo and Ares now aid the Trojans;

after rebuke from Sarpedon, Hector rallies his forces, and Diomedes has to retreat (431-626). Sarpedon kills Tlepolemus, but is himself wounded (627-710). At length Here and Athene come down to the aid of the Greeks: Athene rebukes Diomedes, and with her he attacks and wounds Ares (711-863). Ares flies to Olympus, and the other gods leave the battle-field (864-909).

The title of *Διομήδους ἀριστεία* is given by the ancients to the fifth book, but the prominence of the hero, as has been said, extends considerably further. The end may be placed with high probability at l. 311 of the sixth book, after the prayer for his overthrow put up by the Trojan women. The references to the war in the latter part of the book (see especially l. 437) show no sense of his exceptional prowess. This view has the support of the interesting passage of Herodotus (2.116), where the four lines 6. 289-292 are quoted as occurring *ἐν Διομήδεος ἀριστείῃ*.

A peculiar character is given to the 'Aristeia' of Diomedes by the combats in which he engages with more than one of the gods. Indeed the notion of a mortal warrior fighting against the immortals runs through all this part of the Iliad. Compare the following passages:—

5. 127 ff. Athene removes the mist from Diomedes's eyes so that he may know the gods: but he is not to fight against them, except Aphrodite

5. 380 ff. Aphrodite having been wounded by Diomedes, complains that the Greeks are now fighting even with the immortals. Dione recounts stories of gods who have suffered evil at the hands of men: but 'he is not long-lived who fights against immortals.'

5. 436 ff. Diomedes attacks Apollo, but has to retreat.

5. 605 ff. Diomedes warns the Greeks to retreat before Ares.

5. 827 ff. Athene bids Diomedes not to fear even Ares. He accordingly attacks and wounds Ares, who returns to Olympus and complains to Zeus.

6. 108. The Greeks retreat, thinking that an immortal has come to aid the Trojans.

6. 128. Diomedes says to Glaucus that he will not fight with him if he is an immortal: and relates the fate of Lycurgus to show the danger of so doing.

As in the preceding books, there are occasional references to Achilles: see 5. 788., 6. 99. These are evidently intended to let us see that his absence is a necessary condition of the Aristeia of any other hero.

5. ἀστέρ[ι] ὀπαρινῶ, the Dog-star, as appears from ll. 22. 26-31.

6. παμφαίησι, the Subj. because the clause is qualifying or limiting in sense: Diomedes was like the Dog-star 'which shines,' = *as* or *when* it shines; cp. 10. 184., 23. 518. παμφαίνω is not compounded with



παν-, but is formed by reduplication of the root, with frequentative meaning, 'to glitter, twinkle': cp. βαμβαίνω, 'to stagger.'

Ὠκεανοῖο, Gen. of *material* (as πρῆσαι πυρός, to burn with fire): cp. Od. 6. 224 ἐκ ποταμοῦ χροά νίξετο (= with water from the river).

11. πάσης, 'of every kind,' so ἄγρια πόντα (l. 52), δαίδαλα πάντα (l. 60): see the note on 1. 5.

12. οἱ, Diomedes. ἀποκρινθέντε, 'coming forward from the throng.'

1. 21. οὐδ' ἔτλη, i. e. he leaped from the chariot to defend his brother (cp. l. 297), but his courage failed. περιβῆναι, 'to bestride' (in defence).

24. οἱ, *Dat. ethicus*, 'that he might not have the old man grieved.'

29. ὀρίνθη, 'was disturbed,' i. e. they were scared.

31. τειχεσιπλήτα, lit. 'one that draws near to walls,' hence 'assailer of cities,' by a kind of litotes (§ 59): see on 4. 449.

32. οὐκ ἂν ἑάσαιμεν, 'may we not leave,' a polite form of request.

33. ὅποτέροισι κ.τ.λ., (to decide) to which of the two, &c.

34. The anger of Zeus is a rhetorical fiction: he has not yet forbidden the other gods to take part in the war.

36. ἡϊόοντι, 'with sandy banks' (*ἡϊόνες*), such as a river has near its mouth.

40. στρεφθέντι is a 'true' *Dat.*, μεταφρένῃ a locative *Dat.* πρώτῳ with στρεφθέντι, 'who first turned.'

44. ὅς, sc. Phaestus. So in l. 60 ὅς means Phereclus.

46. ἐπιβησόμενον, not a Future, but the Participle answering to the Indic. ἐπεβήσετο (see § 9, 3). The next line implies that Phaestus had already mounted the chariot.

50. ὀξύεις, made of ὀξύη, a kind of beech. Hence ὀξύη itself = 'spear' (Archil. &c.). The derivation from ὀξύς is against analogy.

53. ἰοχέαιρα, 'pouder forth of arrows'; cp. 618 ἐπὶ δούρατ' ἔχεναν.

59. Some write Τέκτονος as a proper name, perhaps rightly, since the patronymic Ἀρμονίδης cannot well stand alone.

64. οἱ τ' αὐτῷ, sc. Phereclus, 'the maker himself' [of the ships]. Some understand the words of Paris, but this is less natural. θεῶν ἐκ, 'from the gods': cp. 24. 617 θεῶν ἐκ κήδεα πέσσει, and Od. 6. 12 θεῶν ἅπο μῆδεα εἰδώς. The gods had taught him δαίδαλα, but not θέσφατα.

73. κεφαλῆς, 'in the head,' a partitive Gen., the part being further defined by κατὰ ἰνίον, 'by the nape of the neck.'

74. ὑπὸ . . τάμει, 'cut through the tongue beneath,' i. e. at the root.

80. μεταδρομάδην, 'in hot pursuit,' without stopping.

81. φασγάνῳ ἄισσων, 'with a rapid sweep of his sword.'

83. πορφύρεος, 'murky.'

85. Τυδείδην, Acc. *de quo*, § 37, 7.

89. ἐεργμέναι, properly 'confined,' hence perhaps 'made tight,' 'made into an unbroken barrier'; cp. 17. 354 σάκεσσι γὰρ ἔρχατο πάντη. But Aristarchus is said to have read ἐεργμέναι, 'strung' or 'fastened



together' (ἔρμα, 'a fastening,' 4. 117). Perhaps we should read ἐέργμεναι (Inf. of ἐέργω), taking it with ἰσχανώωσι, 'are not strong enough to withstand it,' 'do not hold out against it.'

90. Join ἔρκεα ἀλώων. What sort of 'fence' or 'barrier' is meant by ἔρκεα can only be conjectured : cp. 18. 564.

91. ἐπιβρίση, 'throws its weight in,' i. e. swells the force of the river.

98. Join βάλε . . κατὰ δεξιὸν ὦμον ; for the use of τυχών cp. ll. 582, 858, also l. 119 ἔβαλε φθάμενος.

99. γύαλον. The θώρηξ consisted of two pieces (γύαλα), the breast-plate and back-plate.

101. ἐπὶ . . αὔσε, 'shouted at or over him.'

105. Λυκίηθεν. This was the Trojan Lycia, of which Zeleia was chief city (2. 824) ; not the Lycia of Sarpedon.

109. πέπον, lit. 'ripe,' 'tender,' but only used in Homer as an affectionate form of address. In some places it has been understood as a term of reproach ; 'weak,' 'soft' (2. 235, 6. 55, &c.). But this sense cannot be admitted in all the instances : and it is very unlikely that the use of such a word should vary.

111. καθ' ἵππων, 'down from the chariot.'

112. διαμπερές, 'right through,' i. e. in the direction of the arrow (instead of pulling it out backwards, as 4. 213).

113. ἀνηκόντιζε. Cp. the imitation, Eur. Hel. 1587 αἵματος δ' ἀπορροαὶ ἐς οἶδμ' ἐσηκόντιζον.

στρεπτός means 'pliant,' yielding to the movement of the limbs.

116. μοι . . πατρί, 'my father,' see on 4. 219.

117. φίλαι. This Aor. is always used of the favour of a god.

118. δὸς δέ τέ μ'. There was another ancient reading τόνδε τέ μ', which is perhaps better, since δέ τε is not in place here (§ 49, 9). ἔλθειν, sc. τὸν ἄνδρα, with change of Subject. ὁρμήν, 'range,' lit. impetus, thence distance to which the impetus carries it. There is an apparent ὕστερον πρότερον, because the main object of the prayer is put first : cp. l. 359 and Virg. Æn. 2. 353 *moriamur et in media arma ruamus* (with Conington's note).

125. τοι, a 'true' Dat. (not governed by ἐν) : cp. 3. 338.

127 ff. Cp. Virgil's adaptation, Æn. 2. 604 ff.—

*Aspice ; namque omnem quae nunc obducta tuenti  
Mortales hebetat visus tibi et humida circum  
Caligat nubem eripiam.*

It is instructive to contrast this highly wrought sentence with the simplicity and directness of Homer.

128. γινώσκης, Subj. allowed after a past Tense, because the thing purposed is still future, § 34, 2, c. But many MSS. have the Opt.

135. καί is not 'and,' but strengthens περ, so that καὶ πρίν περ = 'although already.' Accordingly μεμαώς is in apposition to Τυδείδης,

and δὴ τότε begins a fresh sentence (= *tum vero*), as in l. 114, l. 454, &c. Recent editors have generally put a colon at ἐμίχθη, and made the fresh sentence begin at καὶ πρὶν περ, with a change of construction, as at 6. 510. But a clause with καὶ—περ seems always to *follow* the main clause: cp. Il. 1. 217., 11. 721., 24. 423, 570., Od. 8. 316., 24. 499, &c. There is a similar passage (perhaps an imitation) in Hdt 7. 1 ἐπεὶ δὲ ἡ ἀγγελίη ἀπῆκετο .. παρὰ βασιλέα Δαρεῖον τὸν Ὑστάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδεις ἐσβολήν, καὶ δὴ καὶ τότε πολλῶ τε δεινότερα ἐποίεε, κ.τ.λ.

137 ff. The picture seems to be of a shepherd in lone country (ἀγρῶ) who finds a lion in the fold (αὐλή) where the sheep are, and wounds him, and then retires into his farm-house in fear. The lion works his will on the sheep, but without appeasing his rage.

138. ὑπεράλμενον, 'when he has leaped over,' Aor. Part.

140. κατὰ σταθμούς δύεται, 'gets inside the stading,' i.e. the buildings of the sheep station. τὰ δ' ἑρῆμα, 'and they [the flock], left unprotected, are chased' (by the lion). For this use of the Neuter Plural, cp. 11. 244 χίλι' ὑπέστη, αἶγας ὁμοῦ καὶ οὔς, τὰ οἱ ἄσπετα ποιμαίνοντο.

141. ἀγχιστῖναι, 'each close on the next,' 'thick and fast': so 17. 361 τοὶ δ' ἀγχιστῖνοι ἐπιπτον. Cp. προμνηστῖνοι (Od. 11. 233., 21. 230).

150. ἐρχομένοις, 'when they were coming' (to Troy): so l. 198 ἐρχομένῳ ἐπέτελλε. Aristarchus took it to mean 'returning' (ἐπανιοῦσι), i. e. that 'they never returned to have any more dreams explained.' But the reflexion that their father's interpretation of dreams did not avail them is more in Homer's manner: cp. 5. 53., 6. 16.

153. τηλυγέτω. Buttmann (Lexil. s.v.) showed that τηλύγετος means a *favourite* son (or daughter, see Il. 3. 175). The present case, in which there are two such sons, is evidently an exception. The word was doubtless more or less technical, implying some special status or privilege of the son so styled. As to the etymology nothing is known. Apparently it is one of the Adjectives in -ετος (as ἀτρύγ-ετος, ἐριδείκε-ετος, ἐρπ-ετός, &c.); if so, the derivations from the root γῷ- (γεν-) must be set aside.

158. χηρωσταί are the heirs who come in when the owner dies χῆρος (*orbus*), = Attic ὀρφανισταί. διὰ, with δατέοντο.

162. βοσκομενάων, partitive, 'one of those feeding.'

164. βῆσε κακῶς, 'set them down in evil plight': a kind of oxymoron as βῆσε properly means 'set on their feet': see § 60.

172. ῥ, sc. the bow, which is the leading idea.

175. ὅδε, adverbial in sense, = 'here': cp. κείνος (3. 391, &c.).

178. ἱρῶν, 'on account of rites' (not performed): cp. 1. 65.

χαλεπή .. ἐπι (= ἐπεσσι), 'is a grievous thing when it is in the case'; ἐπι of that which *accompanies* or *completes* a set of circumstances, cp. 1. 515. But Aristarchus read ἐπιμήνις as one word.

181. πάντα, adverbial Acc., 'in every point,' § 37, 1.
182. αὐλῶπις is lit. 'tube-faced,' i. e. rising in front in the form of a cone, into which the crest was fastened.
184. ἄνῆρ, sc. ἐστί, 'if he is the man I think he is.'
185. τάδε μαίνεται, 'thus plays the madman,' 'makes this wild work,' cp. 6. 101., 9. 238, also 8. 111 (with the note). The Acc. is adverbial.
187. τούτου, ablatival Gen. with ἔτραπεν ἄλλῃ.
191. 'Surely he is some god in wrath' (cp. l. 183 εἰ θεός ἐστι).
195. σφιν ἐκάστω, apposition, = 'to each of them.'
196. κρῖ, 'barley.' ὄλυναι, 'spelt,' called ζειαί in Od. 4. 41 (cp. Hdt. 2. 36).
208. ἀτρεκές, 'unerring,' 'unmistakeable' blood: or perhaps an Adverb, 'exactly,' 'certainly,' as Od. 16. 245 οὐτ' ἄρ' δεκάς ἀτρεκές οὔτε δὺ' οἶαι.
214. ἀλλότριος φώς, 'a stranger,' i. e. an enemy.
215. θείην, Opt. in harmony with the principal Verb τάμοι: § 34, 1, a.
218. οὐκ ἔσσεται ἄλλως, = 'things will be no better': cp. Od. 8. 176 οὐδέ κεν ἄλλως οὐδὲ θεὸς τεύξειε. This is a kind of litotes, saying less than is meant (§ 59).
222. Τρώϊοι, 'of Tros,' as explained in l. 265 ff.: cp. 23. 291.
227. ἀποβήσομαι, so Aristarchus and the best MSS. The common reading is ἐπιβήσομαι. The two lines 226-7 recur at 17. 479-480, where ἀποβήσομαι is certainly the right word. ἐπιβήσομαι makes a weak antithesis to μάστιγα . . δέξαι. Both warriors presently mounted the chariot (l. 239), but this was merely in order to reach the scene of action. When they are close upon the enemy the fighting man (παραιβάτης) advances on foot, while the ἡνίοχος keeps the chariot ready to secure his retreat.
228. δέδεξο, 'await,' 'be ready for,' § 26, 2.
233. μὴ . . ματήσεται (Subj.), = 'do not let us have them become restive,' i. e. the danger is that they will: § 29, 5.
235. νῶϊ, Acc., governed by κτείνῃ in the next line.
249. χαζώμεθ' ἐφ' ἵππων, 'let us retreat to (and mount) our chariot,' cp. l. 255. In 24. 356 φεύγωμεν ἐφ' ἵππων means 'let us fly in the chariot,' and so 12. 82 ἐφ' ἵππων ἡγερέθοντο, 'gathered in their chariots'; but the context in these places is different. Aristarchus took it to mean 'towards the chariot' (ἐπὶ τοὺς ἵππους), as ἐπὶ νηῶν in l. 700. Here however the idea of mounting the chariot is necessary. The use of ἐφ' ἵππων for the *terminus ad quem* of motion is the same in principle as that of the locatival Dative (πεδίῳ πέσε, *fell on the plain*, &c.).
252. φόβονδ' ἀγόρευε, 'advise towards flight': cp. 16. 697 φύγαδε μνώνοντο, 'bethought them of flight.'
253. ἀλυσκάζοντι is the emphatic word: 'to shrink in the combat.' So μεμνημένος in l. 263.



255. αὐτως, 'as I am,' i. e. without chariot.
263. Join ἐπαΐξαι ἵππων, 'make a rush—do not forget—for the horses of Æneas,' = 'remember to make a rush': cp. 19. 53 ὣδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω. So in prose, Demosth. p. 386 πρὸς θεῶν ἐρωτήσατ' αὐτὸν μεμνημένοι. Other participles used in this way are, φθάμενος (5. 119, &c.), τυχών (see on l. 98).
265. τῆς γάρ τοι κ.τ.λ. The sentence is taken up again at l. 268, 'of that breed' (I say). ἧς is partitive, 'of which (breed) Zeus gave (horses).' So in l. 268, 'stole (a strain) from that breed,' &c.
270. γενέθλη, as a predicate with ἐγένοντο, 'were the brood that was bred therefrom.'
271. τοὺς, for this use of the Art. with Numerals, see § 47, 2, d.
272. μήστῳρε φόβοιο, cp. 2. 767 φόβον Ἄρηος φορεούσας. μήστῳρε is the reading of the best MSS. here and at 8. 108: others have μήστῳρι (μῆστωρα 8. 108), thus applying the term to Æneas, cp. 4. 328. As the horses are the main subject here, the epithet probably belongs to them.
273. For κε, which is hardly in place here, Bekker reads γε.
288. ἀποπαύσεσθαι. Most MSS. have ἀποπαύσασθαι: see on 3. 112.
289. ταλαύρινος, 'with stout (shield of) hide,' for τάλᾱ-φρινος: cp. τάλᾱ-φρων, 'with enduring mind': also κραταίρινος (Or. ap. Hdt. i. 47), λιθόρρινος (h. Merc. 48), both epithets of the tortoise. Or perhaps rather 'stout with his shield,' (as ταλαεργός, 'patient in work,' ταλαπενθής, ταλαπείριος), hence 'stubborn in defence': see 7. 239.
291. ῥίνα, Acc. of the *terminus ad quem*.
293. The best MSS. are divided between ἐξεσύθη (Zenodotus) and ἐξελύθη (Aristarchus): some inferior authorities have ἐξεχύθη. The first gives the best sense, but the form ἐσύθην wants support. ἐξελύθη may mean 'was disengaged' [from the body through which it had passed]. But the true reading is probably ἐξέλυθεν, 'came out' (Ahrens, Phil. iv. 601).
295. παρέτρεσσαν, 'started sideways,' 'shied.'
297. ἀπόρουσε, 'darted forth' from the chariot.
301. τοῦ γ', the dead man.
303. ἔργον in the vague sense, 'thing,' &c. For the Opt. see § 31. 4.
308. ὥσε δ' ἀπό, i. e. ἀπέωσε δέ.
310. γαίης, Gen. as with Verbs of taking hold, 'propped himself with his hand on the earth.'
311. κεν . . ἀπόλοιτο, 'would have perished,' § 30, 6.
315. οἱ is *Dat. commodi*, 'she spread out for him.'
323. Join Αἰνείαιο ἵππους ἐξέλασε. This incident is referred to again in 8. 105-8 and 23. 290-2.
326. φρεσὶν is a locative *Dat.*, as in 2. 213 φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ἤδη (see the note). ἄρτια, lit. 'fitting,' i. e. the mind, character, &c., of Deipylus suited him, were to his taste.
329. μέθεπε, 'set in motion after,' with double Acc., as ὕπαγε (16. 148).



330. **Κύπριν**. Aphrodite is so called in this book only: her Cyprian abode is described in *Od.* 8. 362.

332. Join **ἀνδρῶν πόλεμον**, as 3. 241 **μάχην** .. **ἀνδρῶν**.

339. **πρυμνόν** is here a substantive: the spear passed 'over the thick part of the palm' (**θέναρ**).

350. **ἢ τέ σ' οἶω** is not strictly the apodosis; 'if you choose to mix in war, (you must expect wounds)—nay, you will be made to dread the very name of war.'

354. **μελαίνετο**, i. e. grew livid in complexion.

355. **ἐπ' ἄριστερά**, 'to the left' of the Trojan line, i. e. on the banks of the Scamander, where Ares was left, l. 36.

356. **ἤρι ἐκέκλιτο**, 'was leaning against a cloud.'

359. **δὸς δέ μοι ἵππους**: for the **ὑστερον πρότερον**, cp. l. 118.

361. **ἔλκος** is Acc. of part affected, ὅ cognate Acc., § 37, 4.

370. The goddess **Διώνη** is only mentioned here.

379. **Τρώων καὶ Ἀχαιῶν** is predicative: 'the battle is no longer one between Trojans and Greeks.'

387. **κεράμφ**, a jar or barrel. The **δέ** should perhaps be struck out.

389. **μητρυῖή**, sc. of Otus and Ephialtes.

392. **παῖς Ἀμφιτρώωνος**, Heracles, who in Homer is still a mortal (here emphatically so), and an archer. The club is a later attribute.

394. **καί** belongs to **ἀνήκεστον**, not to the enclitic **μιν**.

395. **ἐν τοῖσι**, 'in that number,' viz. of gods who have suffered at the hands of men.

396. **ωὗτός**, for **ὁ αὐτός**, is only found here.

397. **ἐν Πύλῳ ἐν νεκύεσσι**. Aristarchus regarded **πύλος** as a Homeric form for **πύλη**, and took it here to mean the gate of the infernal regions. The gate of Hades is a familiar idea in Homer: see 5. 646., 9. 312., and cp. the epithet **πυλάρτης** applied to Hades. The expression, however, is rather forced: 'in the gate among the dead' for 'in the gate of the place of the dead.' On the other hand, when Hades is in question **ἐν νεκύεσσι** naturally means his kingdom: cp. 15. 251., *Od.* 12. 383. The alternative is to take **Πύλος** to be the place of that name, and to refer **ἐν νεκύεσσι** to the dead on a battle-field, comparing the words of Ares, 5. 886 **αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν**, and 15. 118 **κείσθαι ὁμοῦ νεκύεσσι**. La Roche suggests that the wounding of Hades was an incident of the expedition of Heracles to Pylos mentioned by Nestor in 11. 689 ff. The point is not one which we can hope to clear up satisfactorily.

403. **σχέτλιος, ὀβριμοεργός**. The Nom. is used in exclamations; so **νήπιος** in 406: cp. 1. 231 **δημοβόρος βασιλεύς**, also 2. 353 (note).

405. **σοὶ δ' ἐπί**, = **ἐπὶ δὲ σοί**.

410. **τῷ**, 'therefore.'

414. **κουρίδιον**, 'wedded,' 'lawful': see on 1. 114.

416. *ιχῶ*, as if from a Nom. *ιχῶς*, declined like *ιδρώς*.
417. *ἄλθετο χεῖρ*. The asyndeton may express suddenness.
422. *Κύπρις*, a name for Aphrodite, only in this book.
424. *τῶν τινά .. Ἀχαιῶδων*, repeated from 422.
433. *γινώσκων*, i. e. 'although he knew.' Cp. *φάντες*, 3. 44.
434. *οὐδέ*, 'not even.'
448. *ἁδύτῳ*, 'sanctuary': the word only occurs in Homer in this passage (here and l. 512).
450. *αὐτῷ*, opposed to *τεύχεσι*.
452. *βοείας* is the general term, divided in the next line into *ἀσπίδας*, ordinary round shields, and *λαισθήα*, lighter targets of untanned hide. *πτερόεντα*, 'winged,' i. e. borne as lightly as if they were winged.
456. *ἐρύσαιο*, 'withdraw': for the Opt. with *οὐκ ἄν*, cp. l. 32.
465. *Ἀχαιοῖς* may be construed with *ἑάσετε*, or (as Dat. of the agent) with *κτείνεσθαι*.
473. *φῆς που*, 'you thought, it seems.' *ἐξέμεν*, 'would hold,' defend: the word may be chosen in allusion to the name *Ἐκτωρ*.
475. This may allude especially to the absence of Paris.
477. *ἔνιμεν*, 'are in (the city) as allies.'
481. *καὶ δέ*, sc. *ἔλιπον*: cp. 3. 268.
485. *ἀτάρ*, cp. the note on 2. 599.
486. *ῶρεσσι*, for *ὑάρεσσι*, 'wives.'
487. *μή πως .. γένησθε*, 'see that ye do not become,' expression of fear or warning, § 29, 5.
- ὥς .. ἄλόντε*. The meaning of the Dual is obscure. It is usually understood of Hector and the people; but this is wholly improbable. One scholiast explains it as = *ὑμεῖς καὶ αἱ γυναῖκες*, a view which may be defended if we understand the Dual as referring distributively to the several pairs, = 'taken, man and wife'—; cp. 16. 371 (where *ἄξαντε*, after *πολλοὶ ἵπποι*, refers to many *pairs* of horses). The most obvious pairs of Trojans, Hector and Æneas, and Hector and Paris, are not appropriate, because Æneas has been wounded (l. 467), and Paris has not been mentioned, and is not pre-sent. Possibly a line has dropped out before l. 485 in which the absence of Paris was noticed. Such a mention would heighten the point of *τύνῃ δ' ἔστηκας κ.τ.λ.* Or, the use of the Dual in speaking to Hector may be a covert way of alluding to Paris: cp. the note on l. 475.
492. *ἀποθέσθαι* depends on *χρή*: 'to put from you stern rebuke,' that is, act so as not to deserve rebuke (such as Sarpedon is employing). Cp. 22. 100 *Πουλυδάμας μοι πρῶτον ἐλεγχείην ἀναθήσει*, Od. 2. 86 *μῶμον ἀνάψαι*, also Pind. Ol. 11 (10), 5 *ἐρύκετον ψευδέων ἐνιπὰν ἀλιτόξενον* (possibly an imitation of Homer), and Ol. 8, 68.
499. *ἱεράς*, perhaps in the original sense, 'strong,' 'goodly' (Sanscr. *ishīrās*, strong, fresh): cp. 10. 56., 16. 407, &c.

500. ἀνδρῶν λικμώντων is to be joined with ἀλωάς, rather than taken as a Gen. absolute. But ἐπειγομένων ἀνέμων is absolute.

502. αἱ δ' . . ἄχυρμαί, 'and so heaps of chaff grow white beneath' (the wind): for the Art. see § 47, 2, *b*.

503-5. The point of the comparison is the way in which the dust raised by the Trojan rally is driven over the Greeks. ἀψ ἐπιμισγομένων may agree with αὐτῶν or be governed by ἵππων: it is further explained by ὑπὸ δ' ἔστρεφον ἥνιοχῆς: the dust was raised by the feet of their horses 'as they (the Trojans) returned to the charge, the charioteers wheeling them to face the enemy' (ὑπό). The chief difficulty in this explanation is the harshness of referring αὐτῶν to the Trojans, who are last mentioned six lines back (497). But cp. l. 607 Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν (sc. the Greeks, who have not been mentioned); cp. also l. 601—

οὐδ' ἄρ' Ἀχαιοὶ

ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

504. πολύχαλκον, 'rich in brass,' cp. l. 425 χάλκεον οἶρανὸν ἴκε. It was natural to suppose the fabric of heaven to be of some metal.

506. οἱ δέ, sc. the Trojan warriors. χειρῶν, the Plural makes a kind of abstract Noun, 'the strong arm.'

507. Join μάχη Τρῶεσσιν ἀρήγων, as in l. 521. Others (as Nicanor) took μάχη with ἐκάλυψε, 'spread over the battle,' as l. 567 ἐπὶ νύκτ' ὀλοὴν τάνυσσε κρατερῇ ὕσμινῃ.

511. πέλεν, 'was busy,' moved about.

517. πόνος ἄλλος, i. e. the toil (of battle) which otherwise occupied them: cp. 2. 191.

523. νηνεμῆς, 'in calm weather': Gen. of time, § 39, 2.

526. ἀέντες, 'when they blow.'

532. ἀλκή, 'help,' 'defence.'

543. Φηρή, also Φηραί (Od. 3. 488), is not in the Catalogue.

544. βιότοιο, 'in substance,' Gen. of *material*. γένος is Acc., 'he was by birth': cp. 21. 187 γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.

546. ἀνδρεσσιν, 'for men,' governed by τέκετο ἄνακτα, 'begat to be *their* king.'

554. οἷω τῷ γε. The order is exceptional, for τῷ δ' οἷω κ.τ.λ.

555. ἐτραφέτην. This Aor. has a passive sense, as Od. 3. 28, &c.: cp. Il. 2. 661. ἐτραφέτην . . τάρφεσιν seems a play on words: the root is the same.

559. Αἰνείας, governed by χεῖρεσσιν, and so in l. 564.

566. περὶ . . διέ, 'he was in fear *over*, on account of—.' Some take περὶ to be an Adverb, = 'exceedingly'; but a Preposition is wanted to govern the Dat.

567. ἀποσφάλλει, 'balk them,' 'cause them to fail.'

582. ἀγκῶνα is governed by βάλε in l. 580; τυχῶν as in l. 98.



586. *κύμβαχος* seems to mean 'headlong': in 15. 536 it is a substantive, = the top of the helmet.

593. *κυδοιμόν*, 'tumult,' is here a thing in the hands of Enyo, as the spear is wielded by Ares. Cp. the description of Eris in 11. 4 *πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν*.

597. *ἀπάλαμνος*, 'helpless.'

601. *οἶον* is an adverbial Acc. Neut.: *οἶον δὴ* expresses surprise, 'to think how we wondered.' So 13. 633., 15. 287., 17. 587., Od. 1. 32 (Ameis).

604. *κεῖνος*, 'yonder,' as 3. 391 *κεῖνος ὃ γε κ.τ.λ.* So ὅδε, l. 175.

607. *αὐτῶν*, sc. the Greeks, as the context shows.

612. *Παισός*, called *Ἀπαισός* in 2. 828.

621. *ἄλλα . . τεύχεα*, 'the arms *as well*': cp. 2. 191.

623. *ἀμφίβασιν*, 'bestriding,' in defence: cp. l. 21.

634. *πῶσσειν ἐνθάδ'*, 'what compulsion is on you to cower here'? = 'what obliges you to be here where you shrink from the battle'? *ἔόντι*, 'that art,' = 'since thou art.'

638. *ἄλλ' οἶον* —. The force of this phrase is somewhat clearer in two similar places in the Odyssey—

4. 240 *πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι, ἄλλ' οἶον τόδ' ἔρεξε κ.τ.λ.*

11. 517 *πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν, ἄλλ' οἶον τὸν Τηλεφίδην κατενῆρατο χαλκῷ.*

Thus the connexion of the thought is: 'you are far inferior to the sons of Zeus; [to mention, for example] what Heracles was, who,' &c. *ἄλλὰ* expresses abrupt turning to the particular instance: 'why, to think —.' But possibly the conventional line *πάντας δ' οὐκ ἂν κ.τ.λ.* has fallen out in the text before l. 637. Cp. Dinarch. c. Dem. § 37 *ὦν τοὺς μὲν ἀρχαίους ἐκείνους μακρὸν ἂν εἶη λέγειν, . . ἀλλὰ ταυτὶ τὰ μικρὸν πρὸ τῆς ἡμετέρας ἡλικίας γεγεννημένα κ.τ.λ.* For *ἄλλ' οἶον*, the reading of Aristarchus and all MSS., the ancient grammarian Tyrannion read *ἄλλοῖον*, 'another kind of man they say Heracles was': cp. 11. 391 *ἦ τ' ἄλλως ὑπ' ἐμεῖο κ.τ.λ.* This gives fair sense, but the transition is rather abrupt. Note the Masc. *οἶον*, in spite of the Fem. title *βίην Ἥ*.

650. *μιν εὖ ἔρξαντα*, 'one who (Heracles) had done well by him' (Laomedon): cp. Od. 23. 56 *κακῶς δ' οἱ πέρ μιν ἔρεζον . . ἐτίσατο*. The nature of the service done by Heracles does not clearly appear from Homer. According to later authorities he killed the sea-monster sent by Poseidon, and thus saved Hesione, daughter of Laomedon.

653. *δαμέντα*, sc. *σέ*: change of grammatical Subject.

662. *ἔτι*, 'as yet,' alluding to the death of Sarpedon in a later battle (16. 502).



665. τὸ μὲν .. ἐξέρύσαι, 'no one thought of one thing, viz. to draw it out.' τό does not mean the spear, but the *thought* of drawing it out.

667. σπευδόντων, 'in eager haste as they were': the Gen. is governed by τις in l. 665. τοῖον γὰρ ἔχον πόνον ἀμφιέποντες, 'such toil (of battle) had they to busy themselves with.'

673. τῶν πλεόνων, 'of more Lycians'; the Art. of *contrast*, § 47, 2. πλεόνων as πλέονας in l. 679.

682. οἱ προσιόντι, 'at his coming': cp. Od. 2. 249., 10. 419.

690. ὄφρα, as 4. 465.

693. φηγῶ, the oak near the Scaean gates, 6. 237., 7. 22, &c.

694. θύραζε, 'forth,' 'out': cp. the Italian *fuori* (Lat. *foris*).

697. The MSS. have ἀμπνύνθη, 'recovered breath': Aristarchus read ἐμπνύνθη, 'became alive' (ἐμπνοος), i. e. recovered consciousness.

698. ζώγρει, 'gave him life': elsewhere ζωγρέω means to grant life to a prisoner in war. θυμόν is an Acc. of the part, with κεκαφηότα, 'sorely spent in spirit.'

700. ἐπὶ νηῶν, 'towards,' i. e. so as to bear down upon: Gen. as 3. 5 πέτονται ἐπ' Ὀκεανοῖο ῥοάων.

702. μετὰ Τρώεσσιν Ἄρηα, 'that Ares was among the Trojans.' This refers back to the speech of Diomedes, ll. 601-6.

708. Ὕλῃ, with ὕ (as also in 7. 221), but ὕ in the Catalogue (2. 500). Zenodotus read Ὕδῃ, perhaps supposing a different place to be intended. There is a Ὕδῃ in Lydia (20. 385).

709. κεκλιμένος, lit. 'resting upon,' perhaps to describe a lake-village: cp. Od. 4. 608 νήσων. . αἶ θ' ἀλλὶ κεκλίεται. Κηφισίς was the old name of the lake Copais, from the river Κήφισος.

711. τοὺς δ', sc. Hector and Ares.

715. τόν. The Art. refers to the following clause: 'we made *the* promise, viz. that he should,' &c.

720. ἐποιοχόμενη, 'going about the work.'

723. σιδηρέῳ ἄξονι ἀμφίς, 'on the axle at each end,' explains ἀμφ' ὀχέεσσι.

727. χρυσέοισι κ.τ.λ., i. e. ornamented with plates of gold and silver.

728. ἐντέταται, 'is stretched with thongs,' = is covered with woven work of thongs stretched across it; so a helmet, 10. 262 ἐντοσθεν ἱμάσιν ἐντέτατο στερεῶς, 'was inlaid on the inside with thongs forming a solid covering.'

729. πέλεν, 'moved,' 'played.'

736. ἣ δέ, Art. of contrast. The Subject being the same: she put off the πέπλος, and put on the χιτῶν.

738. θυσανόεσσαν, 'adorned with tassels,' cp. 2. 448 τῆς ἐκατὸν θύσανοι παγχρύσειοι ἡερέθονται.

739, 740. It is not clear whether Φόβος, Ἐρις, and the others are represented by figures on the shield, or are themselves actually present

(as in battles, cp. 4. 440., 18. 535). That they were tangible objects would seem to follow from the way in which they are counted along with the Gorgon head, here and in 11. 36-37—

τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἐστεφάνωτο  
δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.

The shield, however, had a real power of causing the *things* φόβος (15. 230., Od. 22. 299), ἀλκή (2. 451), &c., so that in a sense these things would be regarded in ancient belief as *present* in it.

743. ἀμφίφαλος, 'with a ridge (φάλος) on each side,' i. e. descending from the top of the helmet to each ear. It was also τετραφάλῃρος, 'with fourfold ridge,' i. e. made of four successive strips of metal, one above the other (so Ameis, after Autenrieth).

744. ἀραρυῖαν, 'furnished,' decked with (figures representing) champions of a hundred cities. ἑκατόν is sometimes taken with πρὺλίσσιν, but this makes πολίων rather unmeaning.

750. ἐπιτέτραπται κ. τ. λ., 'to whom Olympus is entrusted for opening and shutting the gate,' = 'to whom the opening and shutting is entrusted.'

752. κεντρ-ηνεκίας, 'driven on by the goad.' The meaning of -ηνεκῆς is *continuous motion* or *extent*; δι-ηνεκῆς 'continuous,' 'unbroken,' δουρ-ηνεκῆς, 'the distance to which a spear carries,' ποδ-ηνεκῆς, 'reaching to the feet.' Here the notion seems to be 'carried along, kept going, by the goad': implying perhaps that the horses were urged to their full speed.

754. ἀκροτάτῃ κορυφῇ, 'on the outermost peak,' which appears to be outside the gate of Olympus.

757. τάδε . . ἔργα, construction like τόδε χάεο, § 37, 1. Cp. Od. 14. 284 νεμεσσᾶται κακὰ ἔργα.

758. ὁσάτιόν τε καὶ οἶον, = ὅτι τοσοῦτον καὶ τοιοῦτον.

759. ἄχας, Acc. of result, cp. 3. 50.

761. τοῦτον, *istum*, § 45. ἀνέντες, 'in having sent forth.' οἶδε, 'has sense of,' 'feels the force of': cp. 6. 351 ὃς ἤδη νέμεσιν.

766. πελάζειν, 'to bring him in contact with,' cp. 4. 449.

770. ἥεροειδές is most naturally taken as an adverb with ἶδεν, 'as far as a man descries in dim outline'; ἥεροειδὲς ἰδεῖν is a kind of cognate Acc., = 'to see hazily, dimly.'

772. 'So far do the loud-neighing horses of the gods reach in one stride' (θρόψκουσι).

774. συμβάλλετον, Dual, as if ἡδὲ Σκάμανδρος had preceded. So Od. 10. 513 Πυριφλεγέθων τε ρέουσι Κώκντος θ', 14. 216 Ἄρης τ' ἔδοσαν καὶ Ἀθήνη: and still more harshly, 11. 20. 138 εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων.

778. ἴθματα, i. e. with short quick steps: cp. 11. Apoll. 114 βὰν δὲ ποσὶ τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι.

782. εἰλόμενοι, 'crowding,' 'massing together at bay' (Fr. *refoulés*).

791. ἐπὶ νηυσὶ is of course an exaggeration, a piece of rhetoric.

797. κάμνε, 'was weary.'

803. ἐκπαιφάσσειν, 'to show himself in front.'

\* 805. δαίνυσθαί μιν ἄνωγον explains πολεμίζειν οὐκ εἵασκον (hence the asyndeton), the apodosis being αὐτὰρ ὁ κ.τ.λ.: 'even when I forbade him to fight—bade him feast quietly—yet he,' &c. For the story cp. 4. 385 ff.

808. This verse was omitted by Aristarchus. It is a repetition of 4. 390, and not in place here, where the point is that Tydeus did so much *without* Athene.

810. προφρονέως κέλομαι, 'I bid you with full purpose,' I mean what I say in bidding you: so l. 816.

811. κάματος πολυᾷξ, 'the weariness of many assaults.'

812. ἀκήριον, 'without heart,' 'lifeless,' may be taken with δέος or with σέ. In the former case the attribute is transferred, by a natural looseness of expression, to its cause.

819. οὐ μ' εἵας, expegegesis of ἐπέτειλας, hence the asyndeton.

821. οὐτάμεν, sc. ἐπέτελλες or the like, understood out of the negative οὐ μ' εἵας (Zeugma).

823. ἀλήμεναι, cp. εἰλόμενοι, l. 782.

827. τό γε δείδιθι, 'have that fear' (expressed in your speech).

831. τοῦτον, cp. l. 761. τυκτὸν κακόν, i. e. made expressly to be a mischief, hence a pure or complete mischief.

834. τῶν δέ, 'the others,' viz. the Greeks.

845. Ἀἶδος κυνέην, 'the helmet of darkness.'

851. ἵππων, the chariot of Diomedes; Ares was on foot.

854. ὑπέκ generally means 'away from under'; but here there is no reason for the spear passing under the chariot. It may be simply = 'up away from.' Or we may read ὑπέρ, with Ven. A.

858. διὰ .. ἔδαψεν, Tmesis.

864. ἐρεβεννὴ ἀήρ is a thunder-cloud (*nimbus*), which stands out to the eye from the other clouds (ἐκ νεφέων φαίνεται) as the storm comes on. Cp. 11. 62 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ παμφαίνων, τότε δ' αὖτις ἔδν νέφεα σκίοεντα. The point of the comparison is the dark mass contrasting with the rest of the cloudy sky.

865. καύματος ἕξ, 'after heat,' 'by way of change from heat': cp. Hdt. 1. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμῆς συνδραμέειν ἑξαπίνης νέφεα.

873. τετληότες εἰμέν, instead of τέτλαμεν, to emphasise the notion of continuance, 'we go on suffering.'

875. μαχόμεσθα, 'quarrel with,' 'are angry at,' as 6. 329 σὺ δ' ἂν μαχέσαιο καὶ ἄλλω ὄν τινα κ.τ.λ.

876. ἀήσυλα only occurs here, apparently = αἴσυλα.

879. προτιβάλλεαι, 'dost give heed to'; cp. ἐπιβαλλόμενος 6. 68, and



the phrases βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσί, meaning 'to consider.' The common translation of προτιβάλλεαι, 'dost attack,' is too strong.

887. ἀμνηνός. This word occurs only here and in the phrase ἀμνηνὰ κάρηνα, peculiar to the Odyssey.

892. ἀάσχετον, 'not to be restrained,' a form which cannot be satisfactorily explained. The collateral form ἄσχετον, about which there is no difficulty, occurs in 16. 549 ἄσχετον, οὐκ ἐπιεικτόν.

896. γένος, Acc., see on l. 544.

898. Join καὶ πάλαι, 'long ago.' ἐνέρτερος οὐρανίωνων, i. e. cast down from heaven, cp. 8. 13-16. Some make Οὐρανίωνες here = 'children of Οὐρανός,' viz. Titans : but this is a post-Homeric use of the word.

900. The best MSS. read πᾶσσεν, some others ἔπασσεν. The next line is wanting in some good MSS.: with the reading πᾶσσεν it forms a somewhat harsh asyndeton.

902. ὀπός, 'fig-juice,' used as rennet. ἐπειγόμενος, 'pressing in,' cp. 1. 301 ἐπειγομένων ἀνέμων : the juice is thought of as a force applied.

903. περιτρέφεται, the reading of Herodian, gives the best sense, 'curdles.' κυκώοντι is a 'true' Dative : it quickly curdles for him who mixes it, i. e. when some one mixes it, he will soon *get it* to curdle. The MSS. have περιστρέφεται, which is defensible, the whole clause μάλα δ' ὦκα κ. τ. λ. being exegetic of ἐπειγόμενος.

906. κύδεϊ γαίωv, perhaps with allusion to l. 869 πᾶρ δὲ Διὶ Κρονίωvι καθέζετο θυμὸν ἄχεύων.

## BOOK VI.

THE sixth book is not separated from the fifth by any appreciable break in the narrative, indeed we can hardly place a full stop between them. The plan of the book is as follows:—

After some unimportant combats, in which most of the Greek leaders figure (1-72). Helenus advises Hector to return to the city, and to bid their mother Hecuba and the other matrons offer a peplos to Athene, with a prayer for deliverance from the hand of Diomedes (73-118). During Hector's absence from the battle occurs the episode of the meeting of Diomedes and Glaucus (119-236). Hector delivers his message, and the solemn prayer against Diomedes is offered accordingly (237-311).

Hector then goes to the house of Paris, and urges him to return to the field. Helen speaks to the same effect, and laments the disgrace and misery into which she has fallen (312-369). Hector passes on to his own house, and thence to the tower at the gate, where he has heard that Andromache has gone with their child. He there takes



leave of her in the famous scene from which this book has its title ("Ἑκτορος καὶ Ἀνδρομάχης ὁμιλία), and returns with Paris to the field of battle (370-529).

The division of the book at l. 311 is justified by the form of transition, which marks a pause, and the opening of a new subject,—

ὥς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὥς αἱ μὲν ῥ' εἴχοντο,

(cp. 9. 1., 12. 1., 16. 1., 17. 424., 18. 1., 20. 1., 22. 1., 23. 1., Od. 13. 1<sup>85</sup>), and also by the circumstance (already noticed in the introduction to the last book, p. 295), that after this point we hear no more of the ἀριστεία of Diomedes. He is once mentioned (l. 437), but in a way that shows no trace of his superiority to other chiefs. On the other hand, the two scenes which finish Hector's visit to Troy take up the story exactly as it was left at the end of the third book. Paris had then fled from Menelaus: now, after some dallying at home, he is recalled to his duty by Hector. The speeches of Helen are in the same tone as before, and serve to bring out her character more fully. Finally the picture is completed by the passage between Hector and Andromache, the effect of which is heightened (if that is possible) by the artistic contrast which it makes to the preceding scene.

A word remains to be said as to the structure of this part of the Iliad. It has been maintained that the Aristeia of Diomedes is in fact a separate poem, incorporated into the Iliad either by the original author (if there was one author), or by an interpolator or arranger. Such a view may seem to be confirmed by the circumstance that the points at which the prominence of Diomedes begins and ends can be so clearly traced. These points, however, cannot be regarded as preserving for us the limits of an originally independent poem. The first half of the sixth book (1-311) concludes nothing, and is an integral part of a new episode, the visit of Hector to Troy. The real question is, how are we to account for the fact that of the three scenes which make up this new episode the first—the meeting with Hecuba—recognises and indeed turns upon the exceptional prowess of Diomedes, while the other two ignore it? The explanation seems to be that the poet was obliged in the sixth book to disguise the want of any definite result, such as could bring the career of Diomedes to a fitting close. He had also to take up the narrative of the third book, and put an end to the situation created by the defeat and consequent inaction of Paris. Both these dramatic requirements are met by Hector's visit. At first Diomedes is kept in mind, both by his meeting with Glaucus and by the terror which he excites in Troy. But with Hector's progress he is forgotten. The sound of his exploits is allowed to die away, as it were, in the distance: and the main thread of the story is resumed with the return of Hector and Paris.

If this analysis is correct, we may still believe in an original 'Aristeia of Diomedes,' from which the existing Aristeia was in *substance* derived. But we cannot suppose the *form* to be preserved. And we must regard the sixth book as pre-supposing, not only the actual fifth book, but also the preceding books (especially the third). That is to say, it pre-supposes a fifth book which has its present place in the context of the Iliad.

1. οἰώθη, 'was left alone,' viz. by the gods.

2. ἵθυσε, 'aimed its course,' 'swept'; from ἵθυσ 'aim,' 'direction,' 'effort' (l. 79). πεδίοιο, gen. of *space*, § 39, 3.

3. ἀλλήλων, governed by ἵθynomένων, 'aiming at one another'; which again is to be taken with μάχη in the last line.

4. Here the first reading of Aristarchus is said to have been—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Στομαλίνης.

And another ancient reading was—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος.

The Στομαλίμη must have been one of the shallow lakes often formed at the mouths of rivers (like Lake Mareotis at Alexandria). The reading which preserves such a name may be taken at least to represent an ancient tradition.

5-72. This passage, in which most of the Greek leaders figure, may be compared with the introduction to the Aristeia. Cp. especially

5. 37 ἔλε δ' ἄνδρα ἕκαστος ἡγεμόνων· πρῶτος δὲ κ.τ.λ.

15. φιλέσκειν, 'was kind to,' 'entertained' (as guests).

17. ὑπαντιάσας, 'meeting' [the enemy]: ὑπό as in ὑπομένω, &c.

19. ὑφηνίοχος, formed like ὑπο-δμῶς, ὑπο-δρηστήρ, ὑπο-φήτης, &c.: 'the chariot-driver under' [the chief warrior].

39. βλαφθέντε, 'having broken down,' 'come to disaster.'

40. πρῶτω, i.e. the foremost point, where the yoke was fastened (ἐπ' ἄκρῳ, 5. 729).

45. γούνων, with λαβών, 'seizing by the knees.'

46. ζῶγρει, 'take alive,' so 10. 378., 11. 131: but otherwise in 5. 698.

50. ἐμέ, Acc. because the *thing* heard is given by ζῶν: see § 37, 7.

51. ἔπειθεν. So the best MSS.; others have ὀρίεν.

53. καταξέμεν, Aor. Inf., cp. 3. 105, where ἄξετε is Imper.: § 9, 3.

55. ὦ πέπον, see on 5. 109.

59. μηδ' ὅς, 'not even he,' § 48, 1.

60. ἀκήδεστοι καὶ ἄφαντοι, 'without funeral rite or memorial.'

68. ἐπιβαλλόμενος, 'throwing himself on.' 'aiming eagerly at.'

70. τὰ . . νεκρούς, double Acc., as with ἀφαιρέω &c.

71. συλήσετε, the change of Person and also of Mood expresses the indifference of Nestor: 'you may when you like —': cp. 7. 30.

83. νηόν, Acc. of the *terminus ad quem*, § 37, 6.

92. *θεῖναι*, 'let her place': Inf. for the Third Person Imper.: cp. 7. 79. *ἐπὶ γούνασι*, the statue of the goddess being a sitting figure.

94. *ἦνις*, 'yearlings.' *ἥκεστας*, 'untouched by the goad,' not worked. These are the traditional renderings: the real meaning is doubtful. The common derivation of *ἥ-κεστος* from *κεντέω* is probable (cp. *πολύ-κεστος*, 3. 371), but the *η* (for *ᾱ*?) is unexplained. As to *ἦνις* nothing is really known.

*αἶ κ' ἐλέησῃ*, 'in the hope that she will pity,' further explained by *αἶ κεν Τυδέος υἱὸν κ.τ.λ.*

109. *ὥς*, = *ὅτι οὕτως*, cp. 4. 157.

117. *ἀμφί*, 'on both sides,' i. e. both ankles: cp. 5. 310 (of the eyes), 10. 535 (of the ears), 18. 414.

118. *πυμάτη*, 'last,' i. e. outermost.

119 ff. The episode which follows is introduced at this point in order to avoid the sense of a pause in the action while Hector is on his way.

125. *προβέβηκας*, 'art in front,' 'in advance of.'

126. *ὅ τ'*, 'in that': see § 48, 2.

128. Note that Diomedes no longer has the power of knowing a god.

133. *Νυστήιον*, Nysa, a mountain in Thrace. Thetis, who received him, dwells between Samothrace and Imbros, see 24. 78 ff.

134. *θύσθλα*, 'implements of their rites.'

139. *τυφλόν*. Elsewhere in Homer the word for 'blind' is *ἀλαός*.

140. *ἀπήχθετο*, Aor., 'had become hateful': Pres. *ἀπεχθάνομαι*.

143. The play of sound in *ἄσσον . . θᾶσσον* is evidently intended: cp. 5. 440 *φράξω, Τυδείδῃ, καὶ χάξω*.

*ὀλέθρου πείρατ'*, 'the ending of (i. e. the ending that consists in) destruction'; like *τέλος θανάτοιο*, 3. 309., 5. 553, &c. On *πείρατ* meaning 'rope's end' see the note on Od. 12. 51 in Riddell and Merry's edition.

148. *ῶρῃ*, the reading of Aristophanes (predecessor of Aristarchus) gives the best sense: 'and they (the leaves) come on in the spring season.' Cp. 2. 468 *ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ῶρῃ*. The word *ἐπιγίγνεται* expresses the *fresh* growth of leaves: cp. *ἐπίγονοι* = 'the new generation.' Aristarchus himself read *ῶρῃ*, taking the clause to be = *ἐπιγυνομένης τῆς ῶρης*. The passage is usually quoted with this reading as an example of 'parataxis' (§ 57).

149. *φύει* may be transitive, as in the preceding line: 'bears,' 'is fruitful,' = 'flourishes.'

*ἦ μὲν — ἦ δ'* is the reading now generally adopted. It is in harmony with the *τὰ μὲν — ἀλλὰ δέ* of l. 147. The other reading *ἦμὲν — ἦδ'* gives a fair sense: 'the race of men at one time bears, at another ceases.' The correlatives *ἦμὲν — ἦδέ* are especially used of *alternate* acts or events, cp. 5. 751, Od. 2. 69.

150. The apodosis to *εἰ ἐθέλεις δαήμεναι* is understood, or rather it



is supplied by the story which follows in l. 152 ἔστι κ.τ.λ.: 'if you wish to learn these things — there is a city,' &c. Some take δαήμεναι as an Imperative: 'if you will, then learn —': but this is extremely harsh. Cp. 7. 375 αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ. A similar ellipse is found with ἐπεί, as 3. 59 ἐπεί με κατ' αἶσαν ἐνείκεσας (see the note).

151. γενεήν. The Acc. with εἰδέναι is used when it means 'knowing about' generally: the object itself (not this or that fact about it) being the *thing* known. So μέμνημαι, 6. 222., 9. 527., 23. 361: and εἶρομαι, 6. 239., 10. 416., 24. 390.

152. Ἐφύρη, the old name of Corinth, which might be said to be in a corner (μύχῳ) of the country of Argos (δῆμος Ἀργείων, cp. ll. 158-9). Possibly however Ἄργος here means the Peloponnesus.

159. Ἀργείων, to be taken with δήμου (l. 158). Note the *order* of the narrative: the poet first gives the main fact (ll. 158-9), then goes back a little way for the details and causes (ll. 160 ff.).

ἔδαμασσε, sc. τοὺς Ἀργείους (including of course Bellerophon). Some understand Bellerophon only as the Object to ἔδαμασσε: but the words ὑπὸ σκήπτρῳ suggest kingly rule in general rather than power over a single man.

164. τεθναίης, i. e. 'you may as well die' (as not kill &c.).

165. μ', i. e. μοι, a rare elision, § 51, 5.

166. οἶον, = ὅτι τοῖον, cp. l. 109.

168. ὃ γε, Art. of contrast, 'but at the same time he gave,' § 47, 1.

σήματα, a token (Lat. *tessera hospitalis*) which a guest usually brought to the house where he claimed rights of hospitality. Cp. l. 176, where the host asks as a matter of course for the σῆμα. Hence σήματα λυγρά is an oxymoron (§ 60); 'a token of a wrong sort,' which was not really one, but a message of death. On these guest-tokens see Mommsen, *Röm. Forsch.* I. pp. 338, 341.

169. γράψας κ.τ.λ. 'scratching on a folded tablet many deadly characters.' On the interesting question whether writing was known in the time of Homer this passage is unfortunately indecisive. Considering that the message was of some length (θυμοφθόρα πολλά) and written (as letters were in later times) on folding tablets (Lat. *pugillares*), we may infer at least that some not very rude art of communication was in use. Considering, again, the intercourse carried on in the time of Homer with the Phoenicians, who possessed alphabetical writing, and with Cyprus, where syllabic writing was used, it is not a bold conjecture that the Homeric σήματα were of one or other of these two kinds (see Mr. Isaac Taylor's *The Alphabet*, ii. 117 ff.).

θυμοφθόρα, 'life-destroying,' as Od. 2. 329 θ. φάρμακα, = 'poisons': or perhaps 'corrupting the mind,' i. e. instilling fear or hatred; cp. Od. 4. 716., 10. 363., 19. 323.

177. φέροιτο, Mid. 'brought with him,' as his credentials.



179. ἀμαιμακέτην, probably a kind of intensive form of μακρός, cp. ἰστὸς ἀμαιμάκετος (Od. 14. 311) 'a monstrously tall mast.'

182. δεινόν may go with μένος, or (better) as an adverb with ἀποπνείουσα, 'breathing a terrible breath, the fury of blazing fire': cp. l. 470 δεινὸν . . νεύοντα 'nodding fearfully,' also Od. 4. 406 πικρὸν ἀποπνείουσαι ἄλδς πολυβενθέος ὁδμήν.

184. Σολύμοισι. The early inhabitants of Lycia, according to Herodotus (1. 173), were the Μιλύαι, anciently called Σόλυμοι. Cp. Od. 5. 283.

186. ἀντιανείρας, 'a match for men,' cp. 3. 189.

187. πυκινόν, 'closely wrought,' hence 'crafty.'

192. δίδου δ' κ.τ.λ. is subordinate in sense: 'he kept him in Lycia, giving him his daughter to wife': cp. δίδου in l. 219, and see § 27.

195. φυταλιῆς καὶ ἀρούρης, with τέμενος, 'a plot (consisting) of plantation and tillage.' A τέμενος was a piece of land excepted from the system of common occupation. φυταλίη is generally vineyard-land, cp. 9. 579 ff., where a τέμενος is half vineyard, half arable.

200. καὶ κείνος, 'even he,' whom they had formerly loved and protected. ἀπήχθετο, see on l. 140.

201. Ἀλήϊον . . ἀλάτο. The poet seems to suggest that the plain was so called from the 'wandering' (ἄλη) of Bellerophon.

206. Glaucus, whose paternal grandfather was Bellerophon, is in an inferior position to Sarpedon, who was of the royal family through his mother. This, as Mr. McLennan pointed out (*Studies in Ancient History*, p. 252), agrees with what Herodotus tells us of the Lycian system of descent through the mother (1. 173).

222. Τυδέα, Acc. of remembering *about him generally*, cp. l. 151.

226. καὶ δι' ὁμίλου, 'in the press of battle,' not merely when they met as single combatants.

233. πιστώσαντο, 'plighted their faith,' reciprocal use of the Mid.

234. φρένας ἐξέλετο Ζεύς. Any strange thought was attributed to the direct agency of some god: cp. 7. 360., 9. 377., 12. 234., Od. 23. 11., &c. The notion of romantic generosity is foreign to the Iliad.

237. For φηγὸν some good MSS. have πύργον: perhaps rightly, since the oak was too far out in the plain for the women to come.

239. εἰρόμεναι, 'asking about' (generally), cp. l. 151.

240. 'He bade them pray,' which was the main object of his coming. By this answer he evaded their questions.

241. κήδε' ἐφίπτο, cp. 2. 15.

242. ἀλλ' ὅτε δή, the apodosis is in l. 251, ἔνθα κ.τ.λ.

243. αἰθούσῃσι, the Instrumental Dat., in the comitative use, § 38, 3.

248. τέγροι, 'with roofs'; doubtless of some particular kind.

251. ἡπιόδωρος, 'gracious giver,' cp. l. 394.

252. The ancients took ἐσάγουσα = 'going to visit': but there is no support for this sense of ἄγω.

255. Hecuba answers her own question: ἤ μάλα δὴ = 'I know how it is, namely that—.'

260. καὐτός, for καὶ αὐτός.

264. ἄειρε, 'draw,' 'fetch,' cp. l. 293 ἀειραμένη.

265. Most MSS. omit δ', so that μένεος has to be taken with ἀπογνώσης. But cp. 22. 282 ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.

268. πεπαλαγμένον, 'for one bespattered . . . to pray': cp. 2. 234.

281. ὥς κέ οἱ . . . χάνοι, 'that so the earth may open for him': the Opt. is used to express a more remote object than that given by the Subj. in αἶ κ' ἐθίλῃσ' κ.τ.λ., § 34, 2, a. The clause is generally taken as a *wish*, made conditional by κε: 'would that (if he does) the earth may open for him.' A *wish* is no doubt implied, but in point of form the words express *purpose*, or at least *expectation* of a result, and ought to be so translated. On γαῖα χάνοι cp. 4. 182.

285. ἀτέρπου. The Adj. ἀτερπος is not found elsewhere, and is not in accordance with analogy. Aristarchus read ἄτερ που; 'I should think that without sorrow (=right gladly) I had put away the thought of him'; i. e. got rid of him. Nauck's conj. ἄφαρ που, 'straightway,' is attractive. φρένα may be the subject of ἐκλελαθέσθαι (or better) Acc. of the seat of feeling, § 37, 4. Zenodotus read φαίην κεν φίλον ἦτορ.

289. παμποίκιλοι, 'all covered with embroidery,' cp. l. 294.

The four lines 289-292 are quoted by Herodotus (2. 116) as helping to show that Homer knew of the story according to which Paris went with Helen to Egypt, where she remained during the war: whereas according to the *Cypria* (an epic anciently ascribed to Homer) the journey from Sparta was accomplished in three days. Probably Homer had an imperfect notion of the distance of Phoenicia. It is worth notice that he mentions Sidon several times, but not Tyre.

291. ἐπιπλῶς, 2 Aor. Part.; the Indic. ἐπ-έπλωσ occurs in Od. 3. 15.

292. ὀδόν, with ἤγαγε as a 'cognate' Acc.

301. ὀλολυγῇ, a cry raised by women at a sacred rite, cp. Od. 3. 450.

305. ῥυσίπτολι, 'shielder of the city.'

311. ἀνένευε. Nodding the reverse way, by throwing back the head, is still in the East the gesture answering to our shake of the head.

316. We have here the three principal parts of a house, the αὐλή or court-yard, the δῶμα, i. e. the chief hall (also called μέγαρον), and the θάλαμος, the women's apartment. See Mr. Gardner's paper on 'the palaces of Homer,' *Journ. of Hell. Stud.* III. p. 264.

319. δουρός. to be taken with πάροιθε, 'at the head of the spear,' rather than with αἰχμή in the next line.

321. ἔποντα, 'busy with': this is the only certain instance of the simple Verb ἔπω. The original meaning is probably 'to handle,' as Mr. Leaf has shown (*Journ. of Philology*, xiv. p. 231): cp. ἀφώντα in the next line.

326. δαιμόνι. This address expresses painful surprise: see 1. 561.

οὐ μὲν καλὰ κ.τ.λ. 'it is not well that you have,' &c. The assumption that the inactivity of Paris is due to anger at the Trojans is made in ironical politeness, to avoid imputing cowardice.

331. πυρός, Gen. of *material*, § 39, 4.

335. Τρώων χόλω, 'anger at the Trojans': see § 39, 1.

336. ἄχέϊ προτραπέσθαι, 'to give way to vexation.' In these words, and again in l. 339 νίκη δ' ἐπαμβίβεται ἄνδρας, 'victory takes men in turn,' Paris alludes to the events of the third book; cp. especially 3. 439. For ἐπαμβίβεται cp. 15. 684 ἄλλοτ' ἐπ' ἄλλον ἀμβίβεται.

340. δῶω, Aor. Subj., expressing *purpose* or *resolution*, § 31, 1.

344. ὀκρυόσσης, 'a thing of horror'; from κρύος 'chill.' The proper form of the word is κρυόεις, not ὀκρυόεις: the original reading here must have been κακομηχάνοο κρυόσσης, § 19, 3.

348. ἀπόερσε, 'would have swept me away,' the Aor. Indic. expressing a subordinate part or consequence of the *unfulfilled* wish ὥς μ' ὄφελ' κ.τ.λ. Cp. Od. 1. 218, and the Attic use after ὥς and ἵνα.

349. τεκμήραντο, 'have arranged,' 'ordained,' esp. used of *divine* counsels, as 7. 70 (Κρονίδης) κατὰ φρονέων τεκμαίρεται ἀμφοτέροισι: Od. 10. 563 ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη.

351. ὅς ἤδη, Indic. as in l. 348: 'one that had been alive to the indignation and many reproaches of men.' For the wide use of οἶδα, cp. 2. 213., 5. 326 ὅτι οἱ φρεσὶν ἄρτια ἤδη.

361. ἐπέσονται ὄφρα, see 4. 465.

368. δαμώωσιν, Fut., § 12, 3: 'the time is come (ἤδη) that they will subdue me, cause me to fall.'

370. εὖ ναιετάοντας, 'good to dwell in,' cp. Od. 1. 404 Ἰθάκης ἐτι ναιετώσσης, 'while Ithaca is still a dwelling-place.'

376. εἰ δ' ἄγε, see 1. 302. The δ' may be for δῆ, § 51, 6.

378, 379. The main question put is, 'has she gone to the house of a sister-in-law or to the temple'? The first member of the question is again subdivided by the alternatives ἐς γαλῶων ἢ εἰνατέρων. Thus the first ἥέ is answered by ἦ in l. 379, the ἦ of l. 378 being subordinate.

382. ἐπεὶ κ.τ.λ. The apodosis is unexpressed, see on 3. 59., 6. 150.

394. πολὺδωρος, 'bountiful giver,' like ἡπιόδωρος, l. 251. So Ameis: older explanations are, 'earned by many gifts' (μυρία ἔδνα, see 22. 471), and 'furnished with many gifts' (such as Agamemnon promises, 9. 147 ἐγὼ δ' ἐπὶ μείλια δώσω πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἐῆ ἐπέδωκε θυγατρί). The first of these answers to the ordinary custom of the time, which was that the bride was bought by the husband, but is hardly a natural meaning for the word, especially as the price of a bride is not called δῶρα.

396. Ἡετίων, Nom. to suit the following clause (§ 58, 3), cp. 14. 75 νῆες ὅσαι .. ἔλκωμεν: and especially Od. 8. 74—

Μοῦσ' ἄρ' αἰοιδὸν ἀνήκεν αἰειδέμεναι κλέα ἀνδρῶν,  
οἴμης τῆς τύτ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε.



See also on 2. 232. But possibly it is of the nature of an *exclamation*, like the Nominatives noticed on 2. 353 : cp. Od. 1. 50, 51—

νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἐστι θαλάσσης·  
νήσος δὲνδρήεσσα, θεὰ δ' ἐν δώματα ναίει.

397. These **Κίλικες** seem to be in Mysia : the historical Cilicia is much too distant for a raiding expedition from the Troad.

400. νήπιον αὐτῷ, 'an infant and no more.'

403. ἐρύετο, 'shielded,' 'was champion,' the proper office of an ἀναξ.

407. φθίσει σε, 'will be thy undoing.'

408. ἄμμορον, 'hapless.'

411. ἀφαρμούση, 'when I have lost,' = 'if I lose.' For the Case, see 2. 113. With ll. 411-430 compare Soph. Aj. 514 ff.—

ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω  
πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ἤστωσας δόρει,  
καὶ μητέρ' ἄλλῃ μοῖρα τὸν φύσαντά τε  
καθείλεν Ἀίδου θανασίμους οἰκήτορας.  
τίς δ' ἦτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς ;  
τίς πλούτος ; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.

The two lines 429, 430 are also imitated by Euripides, Heracl. 229—

γενοῦ δὲ τοῖσδε συγγενῆς, γένου φίλος,  
πατήρ, ἀδελφός, δεσπότης.

And Hecub. 280, 281—

ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή,  
πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.

419. ἐπὶ . . ἔχεεν, 'heaped above,' raised a mound over him : cp. χυτὴ γαῖα, 1. 464.

422. ἴφ, 'one,' 'the same' : the only instance of a Masc. of ἴα.

424. εἰλιπόδεσσι, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (εἰλ-ύω) : but this is quite uncertain.

426. τὴν repeats μητέρα : so again in l. 427. On ἄλλοισι, cp. 2. 191.

428. πατρός, i. e. *her* father, who had ransomed her.

433. ἐρινεόν, the fig-tree, outside the Scaean gates, cp. 11. 167-170.

435. Join τῇ γε ἐπειρήσαντο, 'tried at that point.' This is the only reference in Homer to an attack upon the walls of Troy. In the *Cypria* (see on l. 289) there was a *τειχομαχία* soon after the arrival of the Greeks.

436. On ἀμφί cp. 3. 146. The omission of Achilles here is worth notice. It seems to show that Andromache is speaking of attacks made in the course of the same day. On the other hand, she ignores the ἀριστεία of Diomedes ; see the introduction to Book V (p. 294).

438. θεοπροπίων. This is merely a conventional way of accounting for knowledge : cp. Od. 16. 356 ἢ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἰσίδον αὐτοί. The words probably suggested the later story told by Pindar (Ol. 8. 40 ff.), according to which Apollo prophesied that Troy would



be taken through the part of the walls built by Æacus, the mortal who had helped Apollo and Poseidon in the work.

450. Τρώων ἄλγος, 'sorrow for the Trojans,' § 39, 1.

452. The difference between the Opt. οἷ κεν .. πέσοιεν and the Subj. ὅτε κεν .. ἄγεται evidently is that the first is the case which the speaker does *not* care about, and therefore treats as comparatively remote.

456. πρὸς ἄλλης, 'at the beck of another.'

457. A fountain Ὑπέρεια, in the north of Thessaly, is mentioned in the Catalogue (2. 734). Pausanias saw one called Μεσσηῖς at Therapne in Laconia: but Strabo tells us that the inhabitants of Pharsalus pointed out both these fountains near their city, on the site (as they believed) of the Homeric Ἑλλάς. Such identifications are of course valuable only as showing the popular interest in Homer. We may observe that the knowledge of Greek localities here ascribed to Hector is somewhat unlikely. This is a natural piece of forgetfulness on the part of a poet who was doubtless familiar with the names himself.

459. καὶ ποτέ τις εἶπησι, Subj. of confident prediction, § 29, 4. Cp. again the close imitation in the speech of Tecmessa, Soph. Aj. 500—

καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἔρει  
λόγοις ἰάπτων, ἴδετε τὴν ὀμεινέτιν  
Αἶαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,  
οἷας λατρείας ἀνθ' ὅτου ζήλου τρέφει.  
τοιαῦτ' ἔρει τις.

463. The Inf. ἀμύνειν goes with the whole phrase χήτεϊ τοιοῦδ' ἀνδρός (= ὅτι οὐκ ἔστιν ἀνὴρ τοῖόσδε) rather than with τοιοῦδε alone: cp. Od. 2. 58 οὐ γὰρ ἔπ' ἀνὴρ, οἶος Ὀδυσσεὺς ἔσκεν, ἀρῆν ἀπὸ οἴκου ἀμῦναι, with the note in Riddell and Merry's edition. Cp. also Il. 15. 254—

θάρσει νυν· τοῖόν τοι ἀοσσητήηρα Κρονίων  
ἔξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν,

where the Infinitives evidently depend upon προέηκε.

465. Some read πρίν γ' ἔτι, 'before ever I hear,' ἔτι being used as with negatives (cp. 1. 367). But πρίν γέ τι is simpler, and is supported by the MSS.

πυθέσθαι properly suits ἐλκηθμοῖο only; with βοῆς we must understand ἀκούειν or the like (by Zeugma).

468. Note the relation of the Participles: ἰάχων (better ἰαχών, the Aor.) = 'with a cry'; ἀτυχθεῖς gives the reason of ἐκκλίνθη ἰάχων: ταρβήσας is a further explanation of ἀτυχθεῖς: and νοήσας gives the reason of ταρβήσας, 'frightened when he perceived.'

470. δεινὸν is an Adv., with νεύοντα, cp. 3. 337.

478. The meaning is, as the τέ shows, 'to be like me (ὦδε) both mighty and a ruler of Troy.' But, by an anacoluthon of the kind noticed on 3. 80, ἀνάσσειν reverts to the main construction, thus standing instead of [γενέσθαι] ἀνακτα. See § 58, 1.

479. Most MSS. have εἴπησι (as l. 459), but εἴποι is required by the general sense, cp. φέροι in the next line. The first syllable of πατρός could not be made short in Homer, § 52.

480. ἀνιόντα. The Acc. is used with εἰπεῖν, 'to say' [a thing about a person]: the *thing* said being πατρός γ' ὅδε πολλὸν ἀμείνων: § 37, 7.

483. κηώδεϊ, 'fragrant.'

484. γελάσασα, 'with a smile,' 'breaking into a smile.'

486. δαιμονίη is a word of rebuke, here of course softened by the tone of the speaker. Cp. the two uses, 2. 190, 200.

488. πεφυγμένον, 'out of reach of,' in a *state* of safety.

489. τὰ πρῶτα. On the Art. see 4. 424. Cp. also Hdt. 7. 203 εἶναι δὲ θνητὸν οὐδένα .. τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνέμιχθη: Cic. Balb. § 18 'in qua fortuna est nascendi initio constitutus.'

492. πόλεμος δ' ἄνδρεσσι μελήσει. Cp. Aesch. Sept. 200—

μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,  
τάξωθεν· ἔνδον δ' οὔσα μὴ βλάβην τίθει.

Also Eur. Heracl. 711 ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρή τούτων μέλειν. The words are *quoted* in Ar. Lys. 520.

496. θαλερόν, cp. 2. 266.

500. γόνον, probably Aor., related to γοᾶω as ἔστρυγον to στρυγέω, &c.

506. ἀκοστήσας, 'having fed on barley': ἀκοστή is said to have been a word for barley in some dialects (Buttm. *Lex.* s.v.).

507. κροαίων, 'clattering,' apparently a sort of frequentative of κρούω. Join θεῖη πεδίῳ, § 39, 3.

508. ποταμοῖο, Gen. as 5. 6 λελουμένος Ὀκεανοῖο.

510-11. ὁ δ' .. φέρει. An anacoluthon of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

511. ἦθεα, 'abode,' 'haunts.'

513. παμφαίνων, 'glittering,' see 5. 6. ἡλέκτωρ, 'the sun.'

518. ἦθεῖς, a form of address customary between brothers and intimate friends; said to be especially used to an *elder* brother.

ἦ μάλα κ.τ.λ. The speech is ironical, as Paris wishes to boast of his quickness. It may be taken interrogatively: 'have I kept you waiting'?

523. τό may be taken with ἐμὸν κῆρ, or (better) as an adverbial Acc. with ἄχνυται, 'is grieved thereat,' cp. 3. 176.

524. ἐν θυμῷ can hardly be taken as a description of the place of the κῆρ (like ἦτορ ἐνὶ φρεσὶ, κῆρ ἐν στήθεσσι), since θυμός is the least *local* of the words of this kind. Rather ἐμὸν κῆρ ἄχνυται is a periphrasis for ἄχνυμαι, and ἐν θυμῷ means 'deeply,' 'heartily': cp. 3. 9 ἐν θυμῷ μεμαῶτες. As Ameis points out, the Homeric way of saying that a person speaks to *himself*, thinks within *himself*, &c., is to use a periphrasis with θυμός or a similar word: a hero speaks πρὸς ὃν μεγαλήτορα θυμὸν, &c.

αἴσχεια, 'reproaches,' cp. l. 351. ὑπὲρ σέθεν, 'on your account,' i. e. for which you are answerable.

528. κρητῆρα ἐλεύθερον, 'a bowl in honour of deliverance.'

529. ἐλάσαντας, Acc. in spite of δῶη, cp. 2. 113 (with the note).

## BOOK VII.

THE long day of debate and battle that begins with the second book is now brought to a close by the duel of Hector and Ajax. This is followed by a pause in the war. The Trojans offer to restore the possessions which Paris had carried off along with Helen, and propose a truce for burying the dead. The truce is accepted. The Greeks raise a mound over their dead, and fortify their camp with a rampart and ditch.

The seventh book takes up the story of the war in harmony with the conclusion of Book VI. Hector and Paris appear on the scene, and the Trojans are gaining some advantage, when Hector is led to propose the duel. The events of the earlier part of the day—the treaty and its violation—are referred to in his challenge (l. 69 ff.), and again by Antenor in the Trojan assembly, as a reason for restoring Helen (l. 351 ff.). Achilles is twice mentioned (ll. 113, 228), and his absence is conspicuous throughout; especially (e.g.) in the list of Greek champions in ll. 162-168. On the other hand, as in the later part of Book VI (p. 309), the Aristeia of Diomedes is ignored. Ajax is the hero of the day, not only after his doubtful victory over Hector (l. 321), but also in the estimation of the Greeks before the combat takes place (ll. 179, 183). There is some awkwardness, too, in the second occurrence, on the same day, of such an incident as a duel between champions of the two contending parties: and after the breach of faith with which the first ended it seems strange that a second should be proposed by Hector, and readily accepted. It has been asked, further, why the Trojan assembly should meet in a panic, to discuss the restoration of Helen, while the Greeks for the first time feel the need of fortifying their camp.

With regard to the two last points, we may fairly answer that the day's fighting has been on the whole indecisive, and discouraging to both sides. It is true that this is not the impression given us by the fifth book. But that is merely part of the general want of reference to the fifth book already noticed. Moreover, the readiness of the Trojans to purchase peace by sacrificing Helen has been already shown by the



speech of the elders (3. 159, 160), and therefore needs no new explanation. And the building of the wall round the camp may be intended as an anticipation of the battles of which it is the scene, and also as a mark of the difference made by the absence of Achilles (cp. his words, 9. 348-355). As to the repetition of the duel episode, it may be enough to say that the two occasions differ in almost every respect, and that they are separated by the long interval (poetically speaking) of the Aristeia of Diomedes. It is strange, however, that Paris, whose return to the war is described with so much circumstance, should do nothing of importance. And generally it must be admitted that in dramatic interest, and perhaps also in style and treatment, the seventh book falls below the general level of the Iliad.

5. ἐπεὶ κε κάμωσι, cp. 1. 168.

6. ὑπὸ is adverbial, 'beneath them.'

7. ἐλδομένοισι gives the point of the comparison: for the Dat. cp. the common phrases *βουλομένῳ μοί ἐστι*, &c.

11. Ἔκτωρ δ' κ.τ.λ., the apodosis to 1. 8 ὁ μὲν κ.τ.λ., but no longer construed with ἐλέτην: cp. 3. 80 (§ 57).

12. στεφάνης, the 'rim' of the helmet, which passed round the back of the head. Or it may here mean the helmet itself, as in 10. 30.

15. ἐπιάλλμενον, 'when he had leaped up into' [his chariot].

21. Περγάμου, where Apollo usually was, cp. 4. 508., 5. 460. For ἐκκατιδών (which ignores the *F*, § 54) read ἐκκατιών.

26. ἑτεραλκία νίκη. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (ἕτερος as in 1. 378 δῶη δ' ἐτέροισί γε νίκην), and (2) 'victory that gives strength to the other side,' that changes the fortune of a battle. But in 15. 738 (the only place where the epithet is not applied to 'victory') ἑτεραλκία δῆμον ἔχοντες seems to mean 'having a people to gain fresh help from': and this sense fits the other places. Hence 'victory of other strength' = 'a victory not won by themselves.' Here the 'other strength' is that of Athene herself; and Apollo means to hint that the victory so given would not be a fair one. So in 17. 627-630 Ajax perceives that Zeus is giving ἑτεραλκία νίκην to the Trojans, and cries out that plainly Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει. And in Od. 22. 236 Athene—

οὐ πῶ πάγχυ δίδου ἑτεραλκία νίκην,  
ἀλλ' ἔτ' ἄρα σθένεός τε καὶ ἀλκῆς πειρήτιζεν  
ἥμιν Ὀδυσσῆος, ἥδ' υἱοῦ κυδαλίμοιο,

i. e. she did not yet bring her own might (ἀλκή) to decide the victory, but still tried the strength and ἀλκή of Ulysses and his son.

The use of ἑτεραλκίης μάχη in Herodotus (9. 103, cp. 8. 11) for 'indecisive battle,' *pygma anceps*, may be a reminiscence of Homer; but this sense does not suit the Homeric passages.



30. **μαχήσονται**[αι]. The Fut. is used of what will follow as a matter of course, and thus implies *indifference*, in contrast to the Subj. **παύσωμεν**: cp. 6. 71., 7. 116.

**τέκμωρ**, lit. 'contriving,' 'making,' hence the 'settlement contrived' by a superior power, esp. a final, definite 'settlement,' 'doom,' &c. The **τέκμωρ** of Troy is the winding up, the final crisis, of its history.

39. **προκαλέσεται** is 1 Aor. Subj.

**οἶόνθεν οἶος**, 'singly and alone' (= **αὐτὸς καθ' αἰτόν**). The meaning **μόνος πρὸς μόνον** (Schol.) does not suit l. 226. The phrase can hardly be explained logically: it is an imitation of **ἄλλοθεν ἄλλος** and similar pairs (in which the repetition has a definite meaning). Cp. **αἰνόθεν αἰνώς** in l. 97. Such forms are rare in Homer; hence it is singular that there are three instances in this book.

42. **ἐπόρσειαν**. The Opt. expresses the remoter expected result; the purpose having been given by the Subj. **προκαλέσεται**, § 34, 2, *a*.

44. **σύνθετο**, 'understood.'

46. **παρ' Ἑκτορ[α]**, Acc. as 8. 280 **στῇ δὲ παρ' αὐτὸν ἰών**.

48. **ἦ ῥά νύ μοί τι πίθοιο**, need not be a question: cp. 4. 93.

52. **ἐπισπεῖν**, 'to deal with,' 'go through with,' Lat. *obire*.

53. The gods did not say explicitly that Hector would not be slain; but Helenus may be supposed to infer this. He 'understood their purpose,' which was simply to stop the battle for the day, and he put it in as encouraging a form as possible.

55. **μέσσου δουρὸς ἑλὼν**, a sign of truce, cp. 3. 76-78.

59. **ὄρνεσιν ἐοικότες αἰγυπιοῖσι**, i. e. they took the visible form of vultures. The gods are never seen in their proper form, except by favoured individuals (as Achilles, Il. 1. 198); cp. Od. 16. 161 **οὐ γὰρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς** (Am.).

61. **ἀνδράσι τερόμενοι**. Cp. the saying of Heraclitus, that man is the plaything of the gods. The words **τῶν δὲ στίχες κ.τ.λ.** express the point in which Athene and Apollo took delight (Am.).

63. **Ζεφύριοι φρίζ**, 'the ripple of, i. e. caused by, the West wind': so 23. 692 **ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθύς**. See on 2. 397.

64. **μελάνει**, Intrans., 'grows dark.' But Aristarchus read **μελάνει δέ τε πόντον ὑπ' αὐτῇ**. On **τέ** see § 49, 9.

70. **κακά**, with **τεκμαίρεται** as well as with **φρονέων**: cp. 6. 349 **ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο** (with the note).

73. **ὕμιν δ'**, the apodosis to **ὄρκια μὲν** — (l. 69). The **γάρ**, however, indicates that the reason is put first, so that l. 73 is parenthetical in sense, and the real apodosis is given in ll. 74, 75.

76. **ἐπιμάρτυρος**, 'a present witness,' a compound like **ἐπιβούκολος**, **ἐπίουρος**.

79. **δόμεναι**. The Inf. for the Third Person Imperative: so 6. 92.

80. **λελάχωσι**, 'give me my portion,' i. e. duly burn the body: § 28, 2.

83. ἑκατος is a short form equivalent to ἐκατηβόλος, 'far-shooting.'

87. καὶ ποτέ τις εἶπησι, a recurring formula, see 6. 459.

89. σῆμα. There are mounds on the coast of the Troad, called by tradition the tombs of Achilles, Ajax, Antilochus, Patroclus.

95. νείκει, 'with railing,' sharp rebuke.

96. Cp. Virgil's imitation, *Æn.* 9. 617 *O vere Phrygiæ, neque enim Phryges.*

97. αἰνόθεν αἰνώς, a phrase like οἰόθεν οἶος (l. 39), a kind of 'second power' of αἰνώς.

99. ὕδωρ καὶ γαῖα, the elements of which men were supposed to be formed: Hesiod, *Op.* 61 γαῖαν ὕδει φύρειν (of the creation of woman).

100. ἀκήριοι, 'lifeless,' cp. 21. 466 φθινύθουσιν ἀκήριοι, 'waste away and have no life in them'; also 5. 812. ἀκλέες, by hyphaeresis, for ἀκλέες: cp. ἀποαίρεο (1. 275). Or it may be a Neut., used adverbially.

102. νίκης πείρατ' ἔχονται. There is a play on the double meaning of πείραρ: the 'end,' i. e. decision, consummation, of victory, and the 'end' in the literal sense, as of a rope. The word ἔχονται is chosen because it suits the latter: so 7. 402 ὀλέθρου πείρατ' ἐφήπται, 'the ends of destruction are fastened.'

110. ἀνὰ δὲ σχέο, 'but bear up,' 'put a check on yourself.'

111. The ἔρις is the strife or rivalry *out of* which the combat arises; hence ἐξ ἔριδος μάχεσθαι is practically 'to fight a match,' 'to pit yourself against . . in fighting': cp. *Od.* 4. 343 ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλαισεν ἀναστάς.

113. This assertion, implying that Hector was superior to Achilles, is not to be taken literally. It is evidently intended merely to pacify Menelaus: cp. 9. 352 ff.

125. An adaptation of this line formed the answer of the Spartan envoy, when Hiero stipulated for the command of the Greek army against Persia; ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδας Ἀγαμέμνων κ.τ.λ. (*Hdt.* 7. 159). Nestor's reference to Peleus may perhaps be understood as an indirect reminder of the absence of Achilles.

127. The occasion, as we gather from the fuller account in 11. 765-790, was when Nestor and Ulysses were going round Greece collecting the army. μέγ' ἐγήθεεν, so that his grief would be proportionately great now.

128. τόκον, 'the parentage,' cp. 20. 203 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆς.

134. ἀγρόμενοι, 2 Aor. Part. of ἀγείρω. ἐγχεσίμωροι, cp. 2. 692.

136. τοῖσι, 'for them,' as *their* champion; or in the local sense, 'among them.'

138. ἐπὶ κλησιν, 'as a surname': cognate Acc., § 37, 2, 3.

143. The κορύνῃ (a club or mace) needed room. The combatant, probably swung it round his head before delivering the blow.

149. δέ of the apodosis.

153. θάρσει ᾧ, 'by its (my spirit's) hardihood.'

156. παρήγος, lit. 'fastened at the side,' hence 'hanging loose,' 'swinging' or 'sprawling' about: from αἶρω, like συν-ήγος, 'yoked together,' cp. 10. 499 (with the note). It is applied to an unsteady or erratic man, 23. 603 ἐπεὶ οὐ τι παρήγος οὐδ' ἀεσίφρων ἦσθα πάρος. The passage is imitated by Æschylus, Prom. 363 καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας κείται κ.τ.λ. τις qualifies παρήγος (a sort of π. = in a sprawling, helpless *kind of way*): cp. Od. 17. 449 ὥς τις θαρσάλεος καὶ ἀναιδὴς ἔσσι προΐτης: 18. 327 σύ γέ τις φρένας ἐκπεπαταγμένος ἔσσι.

158. ἀντήσειε μάχης, i. e. 'would meet with an antagonist.'

160. οὐδ' οἷ (Plur. of οὐδ' ὅς), with a verb in the Second Person.

161. ἐννέα πάντες, 'nine, all told.'

166. The φ of Ἐνυαλίφ forms one syllable with the α of ἀνδρειφόντη.

171. πεπάλασθε, so Aristarchus: most MSS. have πεπάλαχθε. As the word for 'throwing' lots is πάλλεσθαι (Il. 15. 191., 24. 400), the true reading here is probably πεπάλεσθε (and so in Od. 9. 331 πεπαλέσθαι). This Reduplicated Acr. (§ 4) appears in the Part. ἀμ-πεπαλῶν.

173. ὃν θυμὸν ὀνήσεται, 'will be comforted in his own heart too.'

175. ἐσημήναντο, 'marked,' with some token (σῆμα) scratched on it. The mark was a private one, which the herald could not read.

179. λαχεῖν. The Acc. with the Inf. is used in prayers, cp. 2. 413.

187. κυνέη βάλε. Dat. as in πεδίφ πέσε (5. 82), &c.

188. ὑπέσχεθε, 'held out,' to receive the lot.

191. χεῖρω δὲ καὶ αὐτός, i. e. not only am I bound by the lot to fight, but I rejoice myself to do so.

192. δοκέω νικησέμεν, 'methinks [lit. I seem that] I shall conquer.'

197. ἐκὼν serves chiefly to give force by contrast to ἀέκοντα: cp. 4. 43 ἐκὼν ἀέκοντί γε θυμῷ, and Od. 5. 155 παρ' οὐκ ἐθέλων ἐθελούση. For the Subj. δίηται, see § 29, 6. The γε emphasises βίη in contrast to ἰδρεία. Of his *strength* Ajax is quite sure.

199. ἔλπομαι, 'I trust,' 'flatter myself'; with ironical affectation of speaking with less positiveness.

203. νίκην goes with δός, not with ἀρέσθαι: 'give victory, and the winning of a glorious boast.'

210. The construction as in 1. 8. ἔριδι ξυνέηκε μάχεσθαι.

θυμοβέρου, 'gnawing the heart': as we say 'heart-breaking.'

212. βλοσυροῖσι, 'grim,' 'fierce'; derivation still quite uncertain.

217. οὐ πως ἔτι εἶχεν, 'he had no longer any way to,' he could not now &c. ὑποτρέσαι, 'shrink before him.'

218. χάρμη, 'to meet in battle,' Locative Dat., as l. 187.

221. On Ὕλῃ or Ὕδῃ, see 5. 708.

222. αἰόλον, 'glancing,' 'flashing': the effect of light falling on the metal plates, especially in the movement of battle.



223. ταύρων, 'of (hides of) bulls.' So 4. 105 τόξον αἰγός, 'a bow of (the horns of) a goat.' ὄγδοον, 'as the eighth layer.' ἐλαύνω is the regular word for smith's work, cp. 12. 296., 20. 270. Tychius indeed was a worker in leather (l. 221): but the division of labour had not then been carried far.

226. οἰόθεν οἶος, 'alone for yourself,' significant repetition from l. 39.

228. μετ' Ἀχιλλῆα, 'after Achilles' (in order).

229, 230. See 2. 771, 772.

232. καί emphasises πολέες, 'not one, but many.'

ἄρχε, 'begin,' i. e. take the first spear-throw, cp. l. 244.

235. περήτιζε, 'try me,' i. e. try to frighten me.

238. βῶν, 'an ox-hide shield,' cp. 12. 105 τυκτῆσι βόεσσι, and 12. 137 βῶας αὔας. βῶν is said to be Doric for βούν: it is probably the original form, cp. Sanskrit *gaus*, Acc. *gām*. It was read in this place by Aristarchus: other ancient readings are βούν (Aristoph.), βῶ (Herodian).

239. τό μοι ἔστι ταλαύρινον πολεμίζειν. The chief question here is whether τό is Nom. or Acc. If Nom., it refers either to the shield, or (more probably) to the whole fact just asserted: 'which thing (viz. the skill to use a shield) is mine wherewith to be a stout-shielded warrior.' If τό is an Acc., it is used adverbially (as in 3. 176 τὸ καὶ κλαίουσα τέτηκα, &c.), and the sense is, 'wherefore I have wherewith to be a stout-shielded warrior.' For this use of the Inf. after ἔστι cp. 2. 291 (with the note). Cp. also 2. 451 ἐν δὲ σθένος ὤρσεν ἐκάστω καρδίῃ ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.

With ταλαύρινον πολεμίζειν is to be compared the phrase ταλαύρινος πολεμιστής, applied in the Iliad to Ares (5. 289, &c.), meaning 'a shield-enduring warrior,' one stubborn in the use of his shield: ταλά-φρινος like ταλα-πενθήης, ταλα-πείριος, ταλα-εργός, all of which express *endurance*. Here ταλαύρινον may be an Adjective used predicatively, 'to fight as a sturdy wielder of the shield,' or an Adverb with much the same force (cp. ἄλληκτον πολεμίζειν).

240. ἐπαῖξαι, 'to dash on through': ἐπί as in ἐποίχεσθαι, ἐφέπειν.

241. δητῶ μέλπεσθαι Ἀρηί, 'to sing and dance, make sport, for Ares the destroyer.' Cp. Tyrtæus, fr. 16 ἄγετ' ὦ Σπάρτας ἔνοπλοι κούροι ποτὶ τὰν Ἀρεος κίνασιν (Dödl.). Notice the oxymoron in μέλπεσθαι: § 60.

242. The γάρ introduces the *reason* for giving notice that he is about to strike; viz. unwillingness to take Ajax at a disadvantage.

243. λάθρη, with βαλεῖν (l. 242).

ὀπιπεύσας, 'watching his advantage.' On the form see 4. 371.

249-254 are repeated from the former combat, 3. 355-360.

259. See 3. 348.

261. στυφέλιξε, 'rudely checked him in the fury of his onset.'

262. ἐπήλθε, 'passed over,' ἐπί as in ἐποίχεσθαι (cp. l. 240). Or it may mean simply 'reached.'



τμήδην, 'in cutting manner,' i. e. cutting its way through.

269. ἐπείρῃσε, 'threw (his force) into the cast.'

270. εἴσω . . ἔαξε, 'broke in,' broke so as to pass inwards.

272. ἀσπίδι ἐγχιμφθείς, 'crushed against the shield,' with the shield jammed against his body by the blow of the stone.

276. Ταλθύβιός τε καὶ Ἰδαῖος, note the 'chiasmus'; Ἰδαῖος is the Trojan, Ταλθύβιος the Greek.

281. καί, with ἅπαντες.

282. Night is thought of as a power to whom certain acts would be displeasing: cp. 14. 261 ἄζετο γὰρ μὴ νυκτὶ θοῇ ἀποθύμια ἔρδοι.

284. κελεύετε, Plur. because both heralds are meant.

286. ἧ περ ἂν οὗτος, sc. ἄρξῃ.

289. περί, 'beyond,' 'surpassingly.'

292. ἐτέροισί γε, 'to one side or the other.' Hector does not confine his view strictly to Ajax and himself.

294. ὥς κ.τ.λ. follows νῦν μὲν παυσώμεσθα κ.τ.λ.

296. αὐτὰρ ἐγὼ κ.τ.λ. After σύ τ' ἐϋφρήνης . . Ἀχαιοὺς we expect ἐγὼ τε (or καὶ ἐγὼ) Τρῶας ἐϋφρήνω, but an independent sentence is substituted: see § 58, and the notes on 3. 80, 6. 478., 7. 11, 418., 8. 346., 12. 237, 447.

298. αἶ τέ μοι εὐχόμεναι κ.τ.λ. These words seem to imply some sort of divine honours: cp. 11. 761 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν, 22. 394 ᾧ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο.

θεῖον δύσονται ἀγῶνα, 'will enter the assembly of the gods,' i. e. held in their honour; perhaps with the notion of their presence at the festival. In 18. 376 the same phrase is applied to the meetings of the gods themselves. Cp. 15. 428 νεῶν ἐν ἀγῶνι, 'in the gathering-place of the ships,' i. e. the camp.

301. ἔριδος περί, lit. 'over strife,' i. e. with nothing in dispute apart from the contest itself. Thus the meaning is practically the same as ἐξ ἔριδος (l. 111), viz. 'in pure combativeness': cp. ἀπὸ σπουδῆς, l. 359.

305. δίδου, Impf. 'gave at the same time,' 'gave in return,' § 27.

310. ἀελπτέοντες, = ὅτι ἀελπτοὶ ἦσαν, 'not having had hope.'

313. γένοντο, 'came to be,' 'got to,' cp. 8. 117.

316. ἀμφί θ' ἔπον, 'dealt with it,' 'set to making it ready.'

321. διηνεκέεσσι, 'continuous,' 'the unbroken length of the back'; imitated by Virgil, *Æn.* 8. 183 *perpetui tergo bovis*. The back was the portion of honour, *Od.* 4. 66., 8. 475: cp. *Hdt.* 6. 56, where it is mentioned as one of the special privileges of the Spartan kings on a campaign.

325. πρόσθεν, refers to the advice given in 2. 362 ff.

328. πολλοὶ γάρ κ.τ.λ. The reason is put first, the main proposal of the speech beginning at l. 331 τῷ σε χρή κ.τ.λ.

332. κυκλήσομεν, Aor. Subj., 'let us wheel,' i. e. carry on wheeled wagons.

334. This is the only place where we hear anything of the bones of the dead being taken back to Greece. The line is probably spurious.

336. ἔξαγαγόντες, with ἐκ πεδίου, 'making it rise from the plain.'

337. ἀκριτον, 'undistinguished,' in an unbroken line (not making a separate mound for each).

338. εἶλαρ, 'as a shelter.' αὐτῶν, 'the men' (ourselves).

339. πύλας, not necessarily more than one gate: see 2. 809., 12. 340.

340. εἷη, Opt. of a comparatively remote purpose, § 34, 2. Possibly however we should read εἷη or ἦη, cp. 23. 47.

342. ἀμφὶς ἐούσα, 'being round it.'

343. ἐπιβρίση, 'press in with overwhelming weight.'

346. τετρηχυῖα, 'disordered,' cp. 2. 95 τετρήχει δ' ἀγορή. The two epithets δεινὴ τ. supplement each other, = 'in fearful disorder.'

Πριάμοιο θύρῃσι, see 2. 788.

352. ψευδάμενοι, 'having been false to,' 'having broken.'

353. This line is probably spurious, or at least corrupt, as the use of ἵνα μὴ can hardly be defended. If it is retained, the sense must be 'to the end that we do not act thus,' i. e. 'there is no good to be hoped for, such that we should not give up Helen.' But probably the speech ended with τῷ οὐ νύ τι κέρδιον ἡμῖν, 'there is no good in store for us,' which some rhapsodist or critic thought abrupt.

357. φίλα is the predicate in sense: 'this that you now say is not pleasing to me.'

358. μῦθον, a proposal, a 'thing to say.'

359. ἀπὸ σπουδῆς, 'in earnest.'

362. ἀπόφημι, 'I say right out,' 'declare,' cp. 9. 329 χρῆ μὲν δὴ τὸν μῦθον ἀπληγέως ἀποειπεῖν.

364. οἴκοθεν, i. e. of my own store.

366. θεόφιν, an Instrumental or 'comitative' form, see § 40.

371. ἐγρήγορθε, Pf. Mid., 'keep awake,' cp. ἐγρήγορθαι (10. 67).

375. αἱ κ' ἐθέλωσι παύσασθαι κ.τ.λ. The apodosis is not expressed; = 'if they will—, let it be so.' Cp. 6. 150 (note).

376. δυσσηχέος, 'evil-sounding.'

380. This line is not in the best MSS., and is doubtless an interpolation. The phrase κατὰ στρατὸν ἐν τελέεσσιν is not appropriate; it should be κατὰ πόλιν, as in l. 370. The line is doubtless taken from 18. 298, where κατὰ στρατὸν is rightly used.

387. αἶ κέ περ . . γένοιτο is probably a courteous formula, 'an it please you.' The Opt. is due to the past Tense ἠνώγει.

393. ἦ μὴν, 'to be sure the Trojans bid him,' = 'although they bid him.'

400. Ἀλεξάνδροιο, with δεχέσθω, 'from Alexander,' cp. 1. 596.

401. καὶ ὅς κ.τ.λ. 'even to him who' &c.

402. ὀλίθρου πείρατ' ἐφίπται, cp. 1. 102.

403. ἐπίαχον, 'shouted therewith,' in assent.

408. ἀμφί, 'about,' of a matter at issue between *two* parties.

409. οὐ γάρ τις φειδῶ νεκύων κ.τ.λ. 'there is (i. e. there should be) no grudging, as to the dead, in regard to soothing them with fire,' i. e. 'no one should be unwilling to appease the dead with fire.' οὐ φειδῶ = οὐ χρὴ φείδεσθαι (like οὐ νέμεσις, 'it is not a case for anger,' &c.).

πυρός is Gen. of *material*, as πρῆσαι πυρός, &c.

411. ὄρκια δὲ Ζεὺς ἴστω, 'to the treaty (i. e. about the burning of the dead) let Zeus be witness.'

418. νέκυάς τ' ἀγέμεν, ἔτεροι δέ, a slight anacoluthon: instead of νέκυάς τε ὕλην τε (or νέκυάς τε καὶ ὕλην) ἀγέμεν, the second object is expressed by an independent clause (§ 58).

421-3. προσέβαλλεν . . οἱ δ' ἦντεον, i. e. 'as the sun was striking with his darts, they began to meet.' This is still the day which began at l. 381: the embassy being over at or soon after day-break. It appears to end at l. 432, though the coming on of night is not mentioned.

425. The dead were taken home by their friends, so that ἀμαξάων ἐπάειραν implies διέγνωσαν. Hence ἀλλά: it was hard to know them, *but* as they washed off the blood they (did, and) took them up on the waggons.

427. κλαίειν denotes loud wailing, such as was practised by Eastern nations: hence the prohibition is not inconsistent with δάκρυα θερμὰ χέοντες. The description in ll. 424-426 refers to both Greeks and Trojans: then the mention of Priam in l. 427 confines ll. 427-429 to the Trojans. The whole passage (421-432) is curiously symmetrical, the twelve lines falling into four equal stanzas.

433. After οὔτε ἤως we expect οὔτε νύξ, for which is substituted the more specific ἔτι δ' ἀμφιλύκη νύξ, 'it was still twilight': cp. l. 418. The day now described is doubtless the one after the embassy and burial of the dead: cp. l. 421.

434. ἔγρετο, 'was roused,' i. e. mustered. La Roche conjectures ἤγρετο, from ἀγείρω, 'was assembled,' comparing ἀγρόμενοι above (l. 332). But this seems unnecessary. There is a similar doubt between the two verbs at 23. 287 ταχέες δ' ἱππῆες ἀγερθεν (al. ἔγερθεν).

447. νόον καὶ μῆτιν ἐνίψει, 'declare his thought and purpose,' i. e. take the gods with him in his plans. Cf. Od. 2. 137 μῦθον ἐνίψω, Od. 11. 148 ὁ δέ τοι νημερτὲς ἐνίψει.

453. ἦρω. Most MSS. have ἦρωϊ, which may be scanned by shortening ω before the final ι. πολίσσαμεν ἀθλήσαντε, 'built by our labours.'

456. τοῦτο δείσειε νόημα, 'be frightened by this thought,' a kind of cognate Acc., like τό γε δίδιδι, &c.

463. τοι, a *Dat. ethicus*, 'that you may get the wall levelled.'

467. Lemnos seems to be neutral. In the sixth century it was inhabited by barbarians, the Pelasgians mentioned by Herodotus (v. 26, vi. 137).



468. Ἰησονίδης, mentioned again in 21. 41, 23. 747. This is one of the few references in the Iliad to the Argonautic expedition.

470. Ἀτρεΐδης, with δῶκεν ἀγέμεν, 'gave to be brought to the Atreidae.'

473 ff. The Greeks pay with their spoil—raw material and slaves.

478. σφιν, viz. the Greeks, the main subject of the preceding sentence.

479. χλωρόν, paleness being the 'colour of fear'; cp. 10. 376., 15. 4.

## BOOK VIII.

WITH this book the story of the Iliad enters upon a new stage, marked by the direct intervention of Zeus. Hitherto, beyond sending the Dream which brought the Greek army into the field, he has taken no step towards fulfilling his promise to Thetis. The other gods have been active on behalf of their favourites, and the result has been indecisive. Zeus now forbids them to give aid to either side, and himself comes down to Mount Ida in order to secure the victory of the Trojans (ll. 1-52). He sends his thunder-bolts among the Greeks, and causes them to fly before Hector. Diomedes for a moment resists, but has to yield to the thunder (53-197). When the Greeks are driven to their new rampart, Zeus relents for a time, and they make a stand. Teucer does good service with his arrows, till he is smitten with a stone by Hector, and the Trojans once more press on to the Greek lines (198-349). Then the two goddesses, Hera and Athene, attempt to come to the rescue, but are recalled by Zeus (350-483). Finally night interrupts the battle, and the Trojans encamp on the battle-field.

From this summary it is plain that the eighth book stands in the closest relation to the first. What Zeus then promised, he now sets himself to perform. As Athene complains (l. 370) 'he has brought to pass the counsels of Thetis, who kissed his knees and took him by the beard, entreating him to honour Achilles.' And Zeus himself declares (l. 473 ff.) that Hector shall be victorious until Achilles again takes the field. With regard to the intervening books (II-VII), we are met by the difficulty which was pointed out by Grote, and indeed formed the basis of his well-known theory of the Iliad. How is it, he asked, that the purpose of Zeus has been so long dormant? How can we reconcile the vigilant interference of this book with the indifference of Books II-VII? The explanation, in his view, was that these books did not belong to the original poem, but were added when (as he put it) the 'Achilleis' was enlarged into an Iliad. Without attempting here to discuss this theory in general, we may make one or two remarks which have a direct bearing upon the eighth book:—

(1) The angry and threatening speech of Zeus at the beginning of



the book almost presupposes some such history as we have in Books II-VII. It is unmeaning unless his will has been already thwarted by the other gods.

(2) The poetical value of the eighth book consists mainly in the contrast which it makes to the earlier books. The agency of Zeus, the ineffectual attempts of the other gods, the hopeless defeat of the Greeks—all the leading ideas of the book depend for their effect on the very different character of the former battles.

(3) The prominence of Diomede is almost as marked as in his *Aristeia*: see ll. 90-197, ll. 253 ff., and especially the speech of Hector, l. 532 *ἔισομαι εἰ κέ μ' ὁ Τυδείδης κ.τ.λ.* There is a direct reference in ll. 105-108 to one of his exploits, the capture of the horses of Aeneas (5. 263, 323): see also l. 99 (note). Reference of a more general kind may be seen in ll. 152 ff.

1. ἦώς μὲν . . ἐκίδνατο . . Ζεὺς δὲ . . ποιήσατο, i.e. as dawn was spreading, Zeus summoned an assembly.

7. τό γε, explained by the Inf. διακέρσαι, 'let no one try this, to set at nought (lit. cut across) my word' (see *H. G.* § 258).

10. Join ἐθέλοντα ἀρηγέμεν, 'whom I shall observe choosing to help.'

12. οὐ κατὰ κόσμον, with πληγείς, 'smitten in no seemly wise': cp.

2. 264 πεπληγὼς . . ἀεικέσσι πληγῇσι.

18. εἰ δ' ἄγε πειρήσασθε, cp. I. 302.

20. Most MSS. have πάντες δ': but δέ is here out of place. Some put a colon after κρεμάσαντες and take it with the preceding line.

24. αὐτῇ γαίῃ, 'with earth as well': § 38, 3.

25. Some (following Aristarchus) think that Olympus, the earthly mountain, is here opposed to οὐρανός, where Zeus holds his end of the chain. But Olympus, though not = 'heaven,' reaches up to heaven, and the two are constantly associated (5. 750, &c.).

28-40. These lines were obelised by Aristarchus.

34. οἶτον . . ὄλωνται, cognate Acc., cp. 3. 417. Subj., see § 29, 4.

37. τεοῖο, for σείο, found only here and in l. 468.

39. θυμῷ πρόφρονι, 'with serious mind,' i.e. meaning it seriously.

48. Γάργαρον, Acc. of the part, in Apposition to the whole (Ἴδην).

53. δεῖπνον, the mid-day meal, see II. 84-86. It is commonly taken before a battle, cp. 2. 381., 19. 171. The evening meal is δόρπον, cp. 7. 370, 466., 8. 503., 9. 88, &c. In Attic the δόρπον disappears, and the δεῖπνον takes its place: just as the modern 'dinner' takes the place of the old-fashioned 'supper.'

54. ἀπὸ δ' αὐτοῦ, 'and thereupon,' 'straightway.'

58, 59. Repetition of 2. 809, 810: and ll. 60-65 of 4. 446-451; ll. 66, 67 of II. 84, 85.

67. ἤπτετο, 'took hold,' i.e. hit their aim, told on the enemy.

68. ἀμφιβεβήκει, 'bestrode,' i. e. stood at the middle and highest point.

70. δύο κῆρε, 'two fates,' i. e. two lots signifying death. The dual ἐξέσθην in l. 74 would show that there were two lots for each side. But the two lines 73, 74 were rejected by Aristarchus. τανηλεγέος, an unexplained word, probably from ἀλέγω, like δυσ-ηλεγής, 'grievous,' ἀπ-ηλεγέως, 'without recking,' νηλεγής, 'reckless' (Alcm.). It may mean 'causing long care.'

72. ἔλκε, 'drew up,' so as to give the scales free play, cp. 12. 434.

75. αὐτός, i. e. as his own act, in contradistinction to the result of the weighing.

77. ὑπό, 'beneath,' i. e. in their knees.

81. ἐτείρετο, 'was in trouble.' There was also a reading ἐδάμνατο.

83. πρῶται τρίχες, 'the foremost hair' (of the mane). ἵππων, 'of a horse': Plural as 4. 142 παρήϊον ἔμμεναι ἵππων.

84. καίριον, a vital place: cp. 11. 439.

85. ἀλγήσας, Aor. of the *access* of pain. ἀν-έπαλτο, from πάλλομαι.

86. ἵππους, 'the chariot and horses.'

κυλινδόμενος περὶ χαλκῷ, 'writhing round the arrow point': cp. 13. 441 ἐρεϊκόμενος περὶ δουρί, also 13. 570., 18. 231, &c.

87. παρηγορίας, the wounded horse being a παῖς, see on 7. 156.

88. φασγάνῳ αἵσσων, 'with quick movement of his sword.'

89. ἡνίοχον, here in a wide sense, of the παραιβάτης or chief warrior.

91, 92. In the ἐπιπώλησις, 4. 293 ff., Ulysses comes between Nestor and Diomedes: hence in going to help Nestor, Diomedes would pass the place of Ulysses. It is curious that Ulysses is omitted in ll. 261 ff.

95. μή τίς τοι, 'see that some one does not —,' ironical warning.

99. προμάχοισιν ἐμίχθη, a phrase hardly in place here, since the Greek πρόμαχοι had all fled. It is taken from 5. 134, of which this line is an echo.

103. λέλυται, 'is unstrung,' 'is failing.'

105-107. Repetition of 5. 221-223.

108. μῆστωρε. So the best MSS. read; others have μῆστωρα. See the note on 5. 272.

111. εἰ, 'whether.' The common reading is ἤ, but most MSS. have εἰ, and the use of ἤ in single indirect questions is very doubtful.

μαίνεται, 'rages,' esp. of an *unchecked* course, cp. 6. 101., 9. 238., and of a spear, 16. 74 οὐ γὰρ Τυδείδew Διομήδεος ἐν παλάμῃσι μαίνεται ἐγχείη Δαναῶν ἀπὸ λοιγδὸν ἀμύναι.

115. εἰς with βήτην (for εἰσεβήτην), governing ἄρματα.

119. ὁ δέ. The Art. repeats the Subject of the preceding clause, cp. 1. 191 (§ 47, 1).

122. ὑπερώησαν, 'started back.' ὑπό as in ὑποίικω, 'to give way before' (an enemy).

124. πύκασε, 'covered close,' 'shrouded.'

ἡνιόχοιο, with ἄχος, 'grief for his chariot-driver': § 39, 1.

126. μέθεπε, 'set about finding': cp. 5. 329. ὁ δέ, as 119.

129. δίδου, Impf. 'at the same time gave,' = 'while he gave': § 27.

χερσίν, 'into his hands,' Dat. of the end of a motion.

130. ἀμήχανα ἔργα, 'deeds against which no contrivance would avail,' hopeless mischief. This sudden change in the battle seems very improbable. No leading Trojan has been killed; and we are not told that any general rally of the Greek army has taken place.

136. κατα-πτή-την, an Aor. from the root πετ-, πτη-, with the same meaning as the longer root πτηκ- from which πτήσσω is formed.

140. οὐχ ἔπετ' ἀλήκη, 'strength is not furnished,' 'does not serve,' cp. 4. 314 ὥς τοι γούναθ' ἔποιτο.

141. ὀπάζει, 'grants,' 'furnishes,' = ἔπεσθαι ποιεῖ, cp. 4. 415 τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται.

143. εἰρύσσαιτο, 'protect from,' 'bar' (lit. 'cover,' 'shelter'). But in 1. 239 θέμιστας εἰρύεται the meaning is 'protect,' 'uphold.'

147. τόδε is explained by Ἑκτωρ γὰρ κ.τ.λ., 'it is that Hector,' &c.

150. ἀπειλήσει, 'will boast.'

154. ἀλλά of the apodosis, cp. 1. 82.

159. στονόνετα, 'full of groans,' as being the cause of groaning.

163. γυναικὸς ἄρ' ἀντὶ τέτυξο. The Plupf. with ἄρα = 'thou art after all,' as it now appears, cp. 3. 183., 12. 164. ἀντὶ, 'in place of,' = 'as good as'; cp. Od. 8. 546 ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται.

164. κακὴ γλήνη, 'wretched minion.' The word γλήνη properly denotes a 'bead,' or bead-like object; cp. τρί-γληνος, 'with three drops.' Hence it is used for the ball of the eye; also more generally, = 'play-thing,' 'bauble,' (cp. γλήνεα, 'ornaments,' 'jewgaws,' Il. 24. 192); hence as a term of reproach, 'pretty thing,' 'toy,' 'minion,' &c.

166. δαίμονα δώσω, 'I will bring the hand of fate upon you.' δαίμων is put by a boldness of phrase for δαίμονος αἶσα (Od. 11. 61), or the like. But Zenodotus read πότμον ἐφήσω, certainly a more Homeric expression.

168. στρέψαι, 'as to turning,' = 'whether or not to turn.'

171. σῆμα τιθεῖς .. νίκην, 'giving a sign which was (i. e. signified) victory.' On ἑτεραλκεία (= heaven-sent) see 7. 26 (note).

175. κατένευσε, 'has granted' (confirmed by his nod).

177. νήπιοι, an interjectional Nom., cp. 1. 231.

178. ἀβληχρί, lit. 'soft.' οὐδενόσῳρα, 'not worth a thought.'

183. This line is wanting in the best MSS. The sentence ends well at αὐτούς, cp. 14. 47.

185. This line was rejected by Aristarchus, because the use of four-horse chariots is not Homeric. Moreover, the dual ἀποτίνετον would not naturally be used of four.

186. ἦν μάλα πολλήν κ.τ.λ. Instead of a general Verb suitable to



κομίδην (such as *παρείχε*, or *ἐκόμιζε*), we have the specific *μελίφρονα πυρὸν ἔθηκε*, κ.τ.λ. This is an anacoluthon of a kind unusual in Homer.

189. Rejected by the ancients, on account of the strangeness of giving wine to horses, which is spoken of here as if it were the ordinary practice.

190. *ἦ ἐμοί*. Here we must supply out of *πυρὸν ἔθηκεν* κ.τ.λ. the more general idea 'set food before,' 'attended to' (Zeugma).

193. *πάσαν χρυσεῖην ἔμεναι*, 'that it is all of gold,' Inf. depending on *κλέος οὐρανὸν ἵκει* (= it is reported). No such shield is mentioned elsewhere.

197. *ἐπιβησέμεν*, Fut. Inf. 'that I shall force to embark.'

198. *νεμέσησε*, Aor. 'was moved to indignation.'

200. *ἀντίον ἦῤῥα*, 'addressed,' 'bespoke.' Elsewhere these words generally mean 'spoke against,' or 'in reply.'

204. *βούλεο*, 'you used to wish.' So Heyne: most editors take it as an Imperative, 'do you wish,' 'you on your part ought to wish.'

206. *Ζῆν*, an old form of the Acc., related to *Ζεύς* nearly as *βῶν* to *βοῦς* (7. 238).

207. *ἀκάχοιτο καθήμενος*, 'he would have the vexation of sitting quiet,' i. e. he would have to sit idle, however vexed he might be.

209. *ἄπτο-επές*. The first part of the word is probably from a root meaning to 'throw' or 'dash' (whence also *ἑάφθη*): hence it means 'one that flings about words at random.' Cp. *ἀμαρτο-επές*, 13. 824.

213. *ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔργε*. The space described is probably the interval between the fortification (the wall with the outer trench) and the ships. Some (as Hentze, following Giseke and La Roche) take *ἀπὸ πύργου τάφρος ἔργε* to be the important words, = 'the space from the wall to the trench,' and understand *ἐκ νηῶν* to mean merely 'outside the ships' (cp. 15. 391 *τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν*). This seems forced, and it is not likely that the trench was at any distance from the wall. Faesi, on the other hand, joins *πύργου τάφρος*, 'the trench of the fortification'; but this is a strange phrase, and it is harsh not to take *ἀπὸ πύργου* together. Perhaps we should read *ἐπὶ πύργῳ*, taking *ἐπὶ πύργῳ τάφρος* as = 'the wall with its trench.'

215. *εἰλομένων*, with *τῶν* (213), the words *ἔπων τε καὶ ἀνδρῶν ἀσπίσ-τάων* being expegetic and parenthetical.

219. *αὐτῷ*, 'of himself,' before *Here* acted. *ποιπνύσαντι*, 'bestirring himself' (lit. 'working himself out of breath,' *ποιπνύω* being an Intensive from the root *πνυ-*).

222. *μεγακῆτεϊ*, 'with a great depth of hull,' *κῆτος* meaning 'a hollow.' When *μεγακῆτης* is used as an epithet of the sea, the notion is that of a great hollow full of water (cp. *μέγα λαῖτμα θαλάσσης*).



223. γεγωνέμεν is an Inf. of *consequence* after ἐν μεσσήτῳ ἔσκε, 'was in the middle for shouting,' i. e. so that one could shout from it and be heard. Note that γέγωνα implies being heard.

224-226. These three lines are wanting in all good MSS.

227. γεγωνώς. The Pf. is regularly used of the tone or pitch of the voice: § 26, 3.

229. ὅτε δὴ φάμεν, explaining εὐχολαί, 'the boasting of the time when we thought.'

230. ὅπῳτ' ἐν Δήμῳ, sc. ἦτε. The ellipse is certainly harsh. Others join ὅπῳτ'.. ἡγοράασθε, supposing that the Verb which should govern ἄς is forgotten, or understood out of ἡγοράασθε.

233. ἄνθ', for ἄντα, 'opposite,' 'facing.'

234. ἄξιοι, in the literal sense, 'the counterpoise to,' 'a match for.'

236. = 'has any king ever been befooled like me?'

239. ἐνθάδε ἔρρων, 'as I came on this quest.' The proper sense of ἔρρω (*φέρω*) is obscure. It may have meant 'to go,' or 'to turn' (root *var*). In general, however, it has a distinctly unfavourable force; note esp. the Imperative ἔρρε, 'be off,' 'go about your business,' ἐρρέτω (9. 377, &c.).

243. αὐτοὺς δὴ περ, 'ourselves at least,' if we are not to conquer the Trojans.

247. τελειότατον, i. e. the surest to make the sign good, to bring fulfilment. The sign is the escape of the fawn by falling near the altar of Zeus.

250. πανομφαίῳ, 'from whom all voices (i. e. omens) come.'

254. πάρος, 'before,' 'in front of': the only instance of πάρος governing a Gen. σχέμεν, 'to have held,' i. e. 'guided,' 'driven.'

257. ἔτραπεν, 'had turned,' when the blow was struck.

261. τὸν δὲ μετ', sc. ἐξήλασαν, understood out of ll. 253-5; οὐ τις πρότερος.. εὗξατο.. ἐξελάσαι being = πρῶτος ἐξήλασε.

The list of nine chiefs differs from that of 7. 162-8, by including Teucer and Menelaus, and leaving out Thoas and Ulysses. As to Ulysses, cp. 8. 92-98.

266. παλίντονα. This is either a general epithet of the bow, 'bending back,' 'elastic,' or (more probably) it denotes a particular kind of bow (so certainly in Hdt. 7. 69, where it is used to distinguish the bows of the Arabians), viz. those with the ends curving in the opposite way to the centre,



268. ὑπεξέφερεν, 'would withdraw' (lit. bear up away from him).

269. παπτήνας. At this point the construction is interrupted, and taken up again in l. 271 αὐτὰρ ὁ κ.τ.λ. The harshness of this is softened by the clause ἐπεὶ.. βεβλήκοι, which has the same Subject as the principal sentence, and therefore supplies a quasi-construction. Cp. 9. 358 νηήσας εὖ νῆας, ἐπὴν ἄλαδε προερύσσω, ὄψαι κ.τ.λ. = 'I will load

the ships, and when I have launched them you will see,' &c. See § 58.

270. **βεβλήκοι** is the reading of Aristarchus: for the Opt. see § 34, 1, *b*. Several good MSS. have **βεβλήκει**.

272. **εἰς Αἶανθ'** seems to go with **αὐτὶς ἰών** rather than with **δύσκειν**.

277. This line is wanting in most MSS.

279. **τόξου ἄπο**, cp. 24. 605 **τοὺς μὲν Ἀπόλλων πέφνεν ἄπ' ἀργυρέοιο Βιοῖο**, i. e. with a shot from the bow.

282. **οὕτως**, 'as you are doing'; so in l. 244.

284. **κομίσσατο**, 'took up,' 'took into his charge.' For the order **ἔτρεφε . . κομίσσατο** cp. 1. 251., 5. 118, 359.

285. **ἔυκλείης ἐπίβησον**, 'bring to honour,' lit. 'cause to stand on fair fame'; cp. 2. 234 **κακῶν ἐπιβασκέμεν νῆας Ἀχαιῶν**.

289. **πρεσβήιον**, elsewhere called **γέρας**, a gift of honour.

295. **πρὸτ' Ἴλιον**, 'towards Troy,' does not imply that the Trojans had been driven far.

302. **ὁ δέ**, without change of Subject, cp. 119.

304. **ἐξ Αἰσύμηθεν ὀπιυόμενην**, 'taken to wife from Aesyne,' 'a wife brought to Priam from Aesyne.'

306. **ἦ τ' ἐνὶ κήπῳ**, sc. **ἐστί**.

308. **ἤμυσε κάρη**, 'drooped his head'; cp. Virg. Aen. 9. 436—  
*lassove papavera collo*

*Demisere caput, pluvia cum forte gravantur.*

311-319. Repetition of the incident of ll. 119-129, mostly in the same words.

325. **αὐερόντα**, sc. **νευρήν**, 'as he was drawing the bow.'

**παρ' ὦμον**, with **βάλεν**, taken up again by **τῇ ῥα** in l. 327. It appears from l. 328 that the stone struck the bowstring and Teucer's hand and shoulder at the same instant.

332. **ὑποδύντε**, 'getting under him,' taking him up.

338. **τίς τε**. For this use of **τέ** see § 49, 9.

340. **ἰσχία τε γλουτούς τε**, Acc. of the part concerned, § 37, 4; a sort of epexegetis of **κατόπισθε**. The Acc. with **ἄπρισθαι** is not found.

**ἑλισσόμενόν τε δοκεύει**, 'and watches, is on guard, against its wheeling about.' So the Bear watches (**δοκεύει**) the hunter Orion. Il. 18. 487-8.

341. **ᾠπάζε**, 'stuck to,' 'was busy with': the notion is that of *handling, dealing with*, rather than of *following*.

346. **πᾶσι θεοῖσι**, with **εὐχετόωντο**. The two clauses connected by **τε . . καί** are not symmetrical, the Indic. **εὐχετόωντο** being substituted for the Participle (which we expect, to answer to **κεκλόμενοι**); 'shouting to one another and praying aloud with uplifted hands to all the gods.' Cp. 3. 79, 80 (note).

348. **ἀμφιπεριστρώφα**, 'wheeled about this way and that.'

349. **Γοργοὺς ὄμματ'**, 'eyes [as the eyes] of the Gorgon,' cp. 11. 36

355. ῥιπή, 'by the onset,' the 'swing' of his attack.

358. οὗτός γε, emphasised in contrast to πατήρ οὐμός in l. 360, Zeus being the real enemy.

361. ἐμῶν μενέων ἀπερωεύς, lit. 'one that causes the starting back,' the collapse or recoil, 'of my furious efforts.'

363. It is best to join τειρόμενον ὑπό, 'when in distress under (by reason of) the tasks,' &c.

367. προὔπεμψεν, sc. Εὐρυσθέως. The story may be the same as the one told by Dione, 5. 395-402.

368. κύα. The name Κέρβερος is not Homeric.

369. αἰπά, 'steep-falling,' rapid.

373. ὅτ' ἂν . . εἴπῃ, 'when he *shall* call me,' Subj. of confident prophecy, § 31, 2.

376. θωρήξομαι, Aor. Subj.

378. Join γηθήσει νῶϊ προφανέντε, 'will be glad at our appearing.' It is in sense an Acc. of the *thing*; cp. 13. 352 ἤχθετο γάρ ῥα Τρωσὶν δαμναμένους, 'he was vexed at their being conquered by the Trojans': see § 37, 7. προφανέντε was read by Aristarchus. Most MSS. have προφανείσα or προφανείσας. For the Masc. form cp. l. 455 πληγέντε.

381-396. This passage consists entirely of lines taken from the similar description, 5. 719-752.

399. πάλιν τρέπε, sc. Athene and Here. ἄντην, sc. ἐμοῦ. The omission of the Pronouns suits the abrupt tone of the command.

400. οὐ καλά, 'not well,' i. e. it will be no pleasant matter, if we meet &c. Litotes, § 59.

405. ἃ κεν μάρπησι κεραυνός, 'with which the thunderbolt fastens,' = which it makes by fastening on them: Acc. of the Internal Object, like 5. 795 ἔλκος τό μιν βάλε Πάνδαρος ἰφ̄.

406. ὅφρ' εἰδῇ κ.τ.λ., 'that she may know what it means when.'

411. πρώτησιν δὲ πύλῃσι, 'at the beginning of the gate,' i. e. close outside the gate, when they were already on the way.

413. τί . μαίνεται κ.τ.λ., 'what madness is this in your hearts?'

415. ἧ τελείει περ, 'even as he will fulfil l.' = 'and he will fulfil the threat too.'

418. οὐδέ κεν . . ἐπαλθήσεσθον. The form of the *oratio recta* is retained here, so as to avoid using κέν with an Inf.: see 9. 684.

420-424 were rejected by Aristarchus, who thought them unsuited to the character of Iris.

423. ἀλλὰ σύ γ' αἰνοτάτη, sc. ἐσσί or (better) ἔσσειαι, 'but *you* will be beyond endurance if,' &c. The *Venetus* (A.) gives as a variant ἀλλὰ σοί, αἰνοτάτη, (sc. νεμεσίζεται), which may be right.

431. δικάζέτω, 'let him deal his judgments,' decide their fate; cp. 1. 542 κρυπτάδια φρονέοντα δικάζέμεν.

439. δίωκε, 'drove swiftly.'



440. Poseidon appears in Homer as a deity of the horse and the chariot; cp. Il. 23. 584 ἵππων ἀψάμενος γαίροχον ἐννοσίγαιον ὄμνυθι, also 23. 277, 307. Horses were sacrificed to the Scamander, 21. 132.

441. λῖτα, 'cloths.'

443. πελεμίζετο, 'rocked.'

444. ἀμφίς, 'apart from.'

447. τετίησθον, 'are downcast,' lit. 'quieted.' τη- = *quiē-* (*quiē-s*, &c.).

448. κάμετον, 'wearied yourselves out by,' 'fainted in the work of.'

450. πάντως, 'in any case,' whether you do so or not. οἶον, = ὅτι τοῖον (cp. 4. 157); order of clauses as Od. 15. 212 οἶος ἐκείνου θυμὸς ὑπέρβιος οὐ σε μεθήσει.

457-468 are made up of 4. 20-25 and 8. 32-7. The lines 466-468 are wanting in the best MSS.

470. ἡοῦς, 'in the morning,' Gen. of *time*, § 39, 2. μᾶλλον, 'more' (than now), with ὁλλύντα in l. 472. καί emphasises the Compar., 'more' (rather than less).

474. παρὰ ναῦφι, 'from the ships,' the form in -φι serving as an Ablative.

475, 476. Rejected by Aristarchus, because (1) ἤματι τῷ would not be used of the very next day, and (2) they did not fight over Patroclus by the ships, but in the open plain. Moreover, there is no apodosis to οἱ μέν.

482. οὐδ' ἦν ἔνθ' repeats οὐδ' εἴ κε, l. 478, there being no full stop at l. 481: cp. 6. 58 μηδ' .. μηδ' δς .., and 9. 385-391.

487. ἀέκουσιν is the important word; cp. 7. 7.

491. νεκύων διεφαίνετο, 'appeared clear among the dead,' between the spaces covered with dead.

500. ὁ νῦν ἐσάωσε μάλιστα, 'which this time has done most in saving.'

503. ἐφοπλισόμεσθα, 1 Aor. Subj. 'let us furnish forth.'

505. ἄξεσθε (so Aristarchus), Aor. like ἔπεσον, ἔξον (§ 9, 3). The MSS. generally have ἄξασθε: cp. ἄξοντο (l. 545), and ἄξετε (3. 105).

507. σῖτόν τε, sc. κομίζεσθε or the like, understood out of οἰνίζεσθε: a Zeugma.

ἐπί, 'with,' to accompany the corn and wine.

512. μὴ μὲν .. ἐπιβαίεν, a strong assertion under the form of a wish: 'they will not embark, let us not think it,' &c. Cp. Od. 7. 316 μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο, 22. 462 μὴ μὲν δὴ καθαρῶ θανάτῳ ἀπὸ θυμὸν ἐλοίμην.

513. ὥς τις κ.τ.λ., 'so that some one shall,' &c., expressing *purpose* rather than *consequence*. τις is a litotes (see § 59), as we sometimes say 'one or two,' = 'a good many.' Cp. Od. 11. 502.

πέσση, 'may chew the cud of,' i.e. 'enjoy' (ironically); cp. 2. 237.

515. For στυγέω = 'dread,' see 1. 186.

519. λέξασθαι, 'to lay themselves,' 'take their posts.'



521. Join *ἔμπεδός τις*, 'a sure kind of watch.'

524. *ὑγίης*, 'sound and good'; the word occurs only here in Homer: cp. the note on *ψευδής* (4. 235).

525. *τὸν δ'*, 'but I shall have another word to speak,' &c. This is a sort of oxymoron (§ 60): for Hector does not mean another speech, but action. Cp. 5. 164., 10. 496, 515.

526. *εὐχομαι ἐλπόμενος* is the reading of Aristarchus: *ἔλπομαι εὐχόμενος*, which was read by Zenodotus, is supported by the metre (since *ἔλπομαι* was originally *φέλπομαι*). This however is not quite decisive, since we might read *εὐχομ' ἐελπόμενος*.

527. *κηρεσιφορήτους*, 'carried by fates,' viz. to their own destruction: cp. 2. 302 *οὐς μὴ κήρες ἔβαν θανάτοιο φέρουσαι*, and 2. 834 *κήρες γὰρ ἄγον μέλανος θανάτοιο* (= 'they were doomed by fate').

528. *οὐς κήρες φορέουσι*, 'whom fates are carrying.' This epexegetis of a compound epithet is Homeric: cp. 9. 124 *ἀθλοφόρους, οἳ ἀέθλια ποσσὶ φέροντο*; Od. 1. 299 *πατροφονῆα . . ὃ οἱ πατέρα κλυτὸν ἔκτα*.

529. *ἐπὶ νικτὶ*, 'for the night'; so *ἐπ' ἡματι* (10. 48., 19. 229).

*ἡμέας αὐτοὺς*, 'our own position': in addition to the watch kept round the city (l. 521).

531. *ἐγείρομεν*, 1 Aor. Subj.

535-537 were wanting in the edition of Zenodotus. They certainly repeat, somewhat awkwardly, ideas already contained in the context; cp. *διαείσεται εἴ κε* with *εἴσομαι εἴ κε* (l. 532), and *αὔριον* (l. 535) with *ἐς αὔριον* (l. 538).

535. *ἀρετὴν* is Acc. *de quo* (§ 37, 7): 'he will know as to his prowess, whether he will abide my spear,' i. e. 'whether his prowess will enable him to abide.'

538-541. 'Would I were immortal,' &c., 'as surely as this day,' &c.

541. *ἡμέρη ἦδε* properly means the day now passing. Possibly the 'day' is regarded as beginning with the preceding evening: as the Jews (e. g.) computed from sunset to sunset.

548. This verse, and ll. 550-552, are not found in any manuscript, but are preserved in the Platonic (or pseudo-Platonic) dialogue 'Alcibiades II,' p. 149 *εὐρήσεις δὲ καὶ παρ' Ὀμήρῳ ἕτερα παραπλήσια τούτοις εἰρημένα* φησὶ γὰρ τοὺς Τρῶας ἔπαυλιν ποιευμένους ἔρδεν ἀθανάτοισι τεληέσσας ἑκατόμβας, τὴν δὲ κνῖσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἶσω ἡδεῖαν τῆς δ' οὐ τι θεοὺς μάκαρας दाτέεσθαι, οὐδ' ἐθέλειν

μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἰρή,  
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

550. *δατέοντο*, 'partook of,' a sense not elsewhere found.

553. *πολέμοιο γεφύρας*, cp. 4. 371. The phrase is generally applied to a battle actually going on. Here it may mean that they kept to the order in which they fought.

558. *οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ*, 'the vast mass of air

is broken away from beneath the face of the sky.' In 16. 300, where this passage recurs, the context shows that it is intended to describe a sudden clearing away of clouds. Accordingly αἰθήρ must include the whole body of clouds, especially the upper strata, which break up and reveal the clear sky. In this place nothing has been said of clouds, and hence the difficulty as to the meaning.

560. Ξάνθοιο. The name Ξάνθος is here used as the ordinary or 'human' name of the Scamander, contrary to the Homeric practice.

## BOOK IX.

THE subject of this book—called anciently Πρεσβεία, or Λιταί—is the attempt which Agamemnon makes to appease the anger of Achilles. He offers to give up Briseïs, to add many splendid gifts, and after the war to make Achilles his son-in-law, and ruler of seven cities in the Peloponnesus.

The narrative is simple. The Greeks have only been saved from destruction by the sudden coming on of darkness (8. 500), and are in a state of panic (9. 1-8). Agamemnon calls together the Assembly, as silently as possible, and proposes flight (9-28). Diomedes rebukes this faint-heartedness in vigorous words; and Nestor supports him, advising Agamemnon to hold a Council in his tent (29-88). At the Council, on the advice of Nestor, Agamemnon proposes his offer of atonement, and an embassy is sent accordingly to Achilles (89-181). Then follows the scene in the tent of Achilles, which occupies the main part of the book (182-668), followed by the short scene in which the envoys report the failure of their efforts (669-713).

The position taken up by Achilles in refusing to make his peace with the Greek army deserves attention, both as part of the story of the poem, and as an exhibition of his keen and 'inexorable' temper. It is not, as has been thought, that the terms offered him by Agamemnon are in any way insufficient. It is that, having been wronged once, he refuses to trust Agamemnon any more (344 ff.), will have nothing to do with him (374 ff.), rejects every possible atonement (378-386), and desires only vengeance (see the note on l. 387). This attitude has been condemned as inconsistent with Greek feeling. The ninth book, Mr. Grote says, 'carries the pride and egotism of Achilles beyond even the largest exigencies of insulted honour, and is shocking to that sentiment of Nemesis which was so deeply seated in the Grecian mind' (cp. the

words of Phoenix, l. 523 *πρὶν δ' οὐ τι νεμεσσητὸν κεχολῶσθαι*)<sup>1</sup>. The answer is given by Achilles himself in ll. 645 ff., where he admits that the appeal of Ajax is perfectly reasonable,—‘but my heart swells with rage when I think of what the son of Atreus has done.’ The gifts, in short, are all that custom or sentiment required, but they fail to appease a hero over whom passion, so long as it lasts, has absolute dominion. It must be remembered, too, that in the Homeric age personal feeling, rather than any rules or system of morality, was the main influence in determining conduct.

The value of the ninth book for the dramatic arrangement of the Iliad is obvious. Without it the chief actor is off the stage, so to speak, from the first to the sixteenth book (except for the few lines II. 599 ff.). To break this long interval by a book in which he is the principal figure, and in which his anger is shown at its culminating point—just before signs of relenting first appear (see p. 363)—is assuredly a stroke of art worthy of any poet.

Many critics, however, have followed Mr. Grote in holding that the ninth book is no part of the original Iliad. They do so chiefly on the ground that ‘there are passages in the eleventh and following books which prove that the poet who composed them could not have had present to his mind the main event of the ninth book,—the outpouring of profound humiliation by the Greeks, and from Agamemnon especially, before Achilles, coupled with formal offers to restore Briseïs and pay the amplest compensation for past wrong’ (*History of Greece*, pt. I. ch. xxi). The chief passages in question are II. 608 ff. (on which see the note), 16. 71 ff., and 16. 84 ff. On the other hand the embassy is referred to in the speech of Thetis (18. 448), and more than once in the reconciliation scene (19. 140, 194, 243): but these passages may be interpolations<sup>2</sup>.

This is not the place for a full discussion of this question, but it may be noticed that Mr. Grote’s arguments ultimately rest on the assumption that the atonement offered, and the humiliation of the Greeks involved in it, are a sufficient ‘honouring of Achilles,’ and therefore a sufficient answer to the prayer of Thetis. It may be questioned, however, whether this is not an inference from modern or at least post-Homeric sentiment. It would be difficult to show that Agamemnon’s offer is regarded by the

<sup>1</sup> Note however that *νέμεσις* in Homer is very different from the divine *νέμεσις*, provoked by any form of pride or arrogance, which is a leading idea in Herodotus and the Attic drama. On this point see Mill, *Diss. and Disc.* vol. ii, p. 318.

<sup>2</sup> The words of Nestor in II. 794 f. seem to refer to what Achilles says about his destiny (9. 410): but it is *possible* that the passage in the 11th book suggested the other.



poet as deeply humiliating. In any case the poet of the ninth book clearly thought it consonant to the character of Achilles to reject the offers made, and to insist on his 'pound of flesh'—the defeat of the Greek army. Thus he makes Achilles say that he will not be moved by gifts, however great, till Agamemnon 'pays back the whole bitter outrage' (l. 387). In the same spirit, in the later speech to Patroclus from which more than one of Mr. Grote's arguments are derived, Achilles says that he had not thought to end his wrath until the battle reached his ships (ll. 61-63)—implying that he would listen to no terms short of the destruction of his enemy. And this agrees with the language which he holds in the first book: cp. l. 409 ff., where Zeus is to cause the Greeks to be slain *κατὰ πρύμνας τε καὶ ἄμφ' ἅλα*, and thus Agamemnon is to know his folly—i. e. not merely to confess it, which Mr. Grote would think enough, but to feel all its bitter consequences.

These considerations, however, do not do more than show that the ninth book, if it is an addition, is a skilful and effective one. Other arguments have been found in peculiarities of language, and in allusions indicating a more advanced state of knowledge than is found elsewhere in the Iliad. With regard to the language, see the notes ll. 42, 143, 337, 417, 684. Traces of a later geography may be seen in the mention of *Egypt* (l. 382), and of Delphi (under the older name *Πυθώ*, l. 405), the use of the name *Ἑλλάς* (ll. 447, 478), the Dolopes (l. 484), and the seven towns of Pylus (in ll. 150 ff., cp. 2. 591). See also the notes on the division of the spoil (l. 333), the destiny of Achilles (l. 410), and the allegorical or quasi-allegorical passage, ll. 502 ff.

The style of the ninth book is unequal. The scene in the tent of Achilles is exceptionally fine: it may be doubted, however, whether the sustained rhetoric of the speeches is quite Homeric. The earlier part of the book is much below this level, though not perhaps inferior to most of the seventh and eighth books. Of this fact (if it be one) various explanations might be given. In any case, if the ninth book is pronounced to be a later accretion, the eighth can hardly stand as part of the original scheme. The disasters which it relates serve no dramatic purpose except to prepare for the great scene of the embassy.

2. *φύξα*, 'panic': no clear distinction is to be drawn between *φύξα* and *φόβος*.

The story now goes back to the time of sunset (8. 487), when the Trojan pursuit was stopped by darkness.

3. *βεβολήατο*, 'were tossed about' (in mind).

5. *Βορέης* must here be scanned *Βορρέης*: cp. the Attic *Βορρᾶς*.

6. *ἄμυδις*, 'together with' [their coming].

*κελαινόν* is predicative; the wave grows dark as it rises in a crest.



7. *παρίξ*, 'along' (*παρά* being the important word, § 43).
11. *κλήδην*, 'by name,' singly (= *ἐξονομακλήδην*).
15. *αἰγίλιψ* is only found as an epithet of *πέτρῃ*: it is one of those whose meaning is unknown.
- 18-28, repetition of 2. 111-118, 139-141.
32. *μαχήσομαι*, 'will join issue with,' 'find fault': 5. 875., 6. 329.
34. *ἀλκὴν ὀνειδίσας*, 'hast reproached me with my prowess,' i.e. with the want of it: cp. 1. 65 *εὐχλωλῆς ἐπιμέμφεται*. *πρῶτον*, 'before,' viz. in the *ἐπιπώλησις*, 4. 370 ff.
35. *ταῦτα δὲ πάντα ἴσας*, 'know all about that,' viz. whether I am *ἀπτόλεμος* or *ἀναλκίς*. Cp. 10. 250.
37. *διάνδιχα*, 'two ways,' i. e. in unequal measure.
39. *ὃ τε*, attracted to the gender of the predicate *κράτος*: so 1. 33 *ἡ θέμις ἐστί*.
40. *ἔλπει* is ironical: 'do you flatter yourself that the Greeks are what your speech supposes them?'
41. *ὥς=ὅτι οὕτως*: 'do you think them so weak, since you speak thus,' i. e. as you seem to do by thus speaking of them.
42. *ὥς τε νέεσθαι*, the only instance in the *Iliad* of *ὥς τε* (or *ὥστε*) with the Inf.; cp. *Od.* 17. 21.
46. *εἰ δέ*, used as in the phrase *εἰ δ' ἄγε*: see 1. 302 (note).
48. *τέκμωρ*, see on 7. 31.
54. *μετά*, = 'among,' generally takes the Acc. with Verbs of motion only: but cp. *Od.* 16. 419 *μεθ' ὁμήλικας ἔμμεν ἄριστον*.
56. *πάλιν ἐρέει*, 'will speak the reverse way,' 'gainsay.'  
*τέλος μύθων*, as we say, 'the last word,' all that is to be said.
57. *ἡ μὲν κ.τ.λ.*, 'yet you are young,' 'and that although you are but young': see on *ἡ καί*, 3. 215. With this rendering the words serve to heighten the qualified praise of the preceding sentence. They are more usually taken to refer only to the clause *οὐ τέλος ἵκεο μύθων*, and with an apologetic force: 'you have not reached the perfection of counsel—it is true that you are but young.' This is supported by *ἡ μὲν καί* in 2. 291 (see the note): but it is less simple, and throws too much stress on the subordinate clause *ἀτὰρ οὐ . . μύθων*.
58. *πεπνυμένα βάζεις . βασιλῆας*, 'thou hast wise words for the kings': *βάζω* with a double Acc. means to 'speak to,' as 16. 207.
59. *κατὰ μοῖραν εἶπες* is not a mere repetition of *πεπνυμένα βάζεις*. Nestor says 'you show wisdom, for your advice is good.'
62. 'Not even Agamemnon' is put in because he was the person affected by Nestor's proposal.
63. *ἀφρήτωρ* refers to the *φρήτρη* (Attic *φρατρία*), a sort of 'clan,' *ἀνέστιος* to the single house; *ἀθέμιστος* is a wider word, including all the rights and duties of a citizen. Thus the meaning is 'outside all ties of private or public life.' Cp. the imitation in Cicero, *Phil.* xiii. 1.

64. The drift of this passage is not clear. According to the common view, the mention of 'civil war' is aimed at Agamemnon's quarrel with Achilles,—Nestor in this way hinting at the subject which he wishes to bring before a βουλή. But the word πόλεμος is surely inapplicable, even as a hint, to anything that had passed between the two chiefs. Mr. Paley considers that the sentence 'glances at Diomedes and his too warlike speech.' If so, why is *civil* war specified?

66. ἑκαστοί, 'each company,' of the seven, cp. l. 85. Aristarchus read φυλακτῆρας, so that the sense would be, 'let each division post its watch.' λεξάσθων, cp. 8. 519.

68. ἔπειτα, 'after that,' i. e. as to the next step to be taken.

69. ἄρχε, 'lead the way,' 'take action': explained by δαίνυ κ.τ.λ.

70. Nestor's language is curiously emphatic, considering that it was customary for the chiefs to feast in Agamemnon's tent (4. 343., 7. 313). Possibly Nestor wishes in this way to hint at the importance of the proposal which he intends to make.

72. ἡματιαι, 'daily.' Θρήκηθεν, Lemnos, from which the Greeks were said in 7. 467 to get wine, is doubtless included under the term 'Thrace.' Cp. however Od. 9. 196 ff.

73. ὑποδεξίη, 'means of entertainment': collective rather than abstract.

75. χρεώ, a shorter form of χρειώ, 'need,' used with the Acc. owing to a peculiar ellipse of ἰκάνει or the like (cp. χρειώ γὰρ ἰκάνεται, 10. 118., 11. 609, also χ. ἵκει, 10. 142). The ellipse is so far forgotten that we even find χ. ἐστί, χ. γίγνεται, but still with an Acc. of the *person*.

77. τάδε γηθήσειεν, Acc. § 37, 1.

89. ἀολλέας ἦγε, 'brought to a meeting together.'

97. ἐν σοὶ μὲν λήξω κ.τ.λ., cp. Virg. Ecl. 8. 11, *a te principium tibi desinet*.

99. θέμιστας, properly 'declarations of θέμις,' hence 'the right of judgment,' of saying in each case what is θέμις. See Maine's *Ancient Law*, p. 4. σφίσι, 'for them,' viz. the people.

100. πέρι, 'above others,' = 'in the first instance.'

102. ὅτι κεν ἄρχῃ, 'whatever it is in which he (the one whose advice you take) leads the way': σέο ἔξεται, 'will attach to you,' i. e. you will be (regarded as) the author of it: cp. Od. 11. 346 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε (depends upon).

106. ἐξ ἔτι τοῦ ὅτε, 'ever from the time that,' &c.

107. Ἀχιλλῆος, with κλισίηθεν.

110. ἔτισαν, viz. by the defeat of the Greeks, as l. 118.

115. ψεῦδος, a kind of cognate Acc. with κατέλεξας, 'no false tale hast thou told of,' &c.: cp. Od. 7. 297 ταῦτα .. ἀληθείην κατέλεξα.

ἄτας, 'acts of ἄτη,' i. e. blindness or infatuation.

117. φιλήσῃ, 'has come to love,' Aor., as 3. 415.

118. *ἐάμασσε δέ*, i. e. in having subdued.

121. *ὀνομήνω*, 'I will set forth,' i. e. state the particulars: Subj. of *purpose*, § 29, 1.

122. *ἀπύρους*, 'untouched by fire,' i. e. not yet used: cp. 23. 267.

*τάλαντα*, much smaller than the talents of historical times; cp. 23. 269, where two talents are less than the value of a *λέβης*.

127. *ὅσσα*, answers to *τόσσα* in l. 125; the clause *οὐδέ κεν ἀκτῆμων κ.τ.λ.* is inserted as a kind of after-thought.

130. *ἐξελόμην*, 'I took out' as a *γέρας*, before the division.

133. *μή* is used after Verbs of *swearing*, cp. 10. 330., 15. 36.

*τῆς* (sc. *Βρισηίδος*) is governed by *εὐνῆς*: 'her bed.'

137. *χρυσοῦ καὶ χαλκοῦ*, Gen. of *material*, § 39, 4.

138. *εἰσελθών*, sc. *τὸ ἄστυ*: as 4.34 *εἰσελθοῦσα πύλας* (of entering as a conqueror).

141. *ἰκοίμεθα*, Opt. of the more remote consequence, in contrast to *εἰ δέ κεν .. δώσω' ἀλαπάξαι*, § 34, 1.

143. *τηλύγετος*, see the note on 5. 153. *θαλίῃ ἐνι*, 'amid good cheer.' The use of *ἐν* with abstract words is commoner in this book than in the *Iliad* generally: cp. 11. 319, 378, 491.

144. *τρῆς δέ κ.τ.λ.* This sentence is subordinate in sense to *τάων κ.τ.λ.*: 'I have three daughters, of them let him take,' &c., being equivalent to the complex sentence 'of the three daughters that I have, let him take,' &c. This is a species of Parataxis (§ 57): cp. 1. 334.

145. *Electra* and *Iphigenia* are names unknown to Homer. Cp. the echo of this line in Soph. *El.* 157 *οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα*.

146. *ἀνάεδνον*. The *ἔδνον* is the price paid by the bridegroom to the bride's father: *μεῖλια* are complimentary presents given with (*ἐπί*) the bride.

153. *νέεται Πύλου*, 'last in Pylus': cp. 11. 712, where the phrase is applied to *Thryoessa*, on the northern border. As to Pylus, see the note on 2. 591.

156. *θῆμιστας*, 'customs,' customary dues: the *δωτῖναι* are probably offerings given (or supposed to be given) of free will.

158. *τοι*, 'surely,' i. e. it is at least one argument for yielding, that Hades is unyielding. The thought is elaborated in a famous fragment of the *Niobe* of *Æschylus*:

*μόνος θεῶν γὰρ Θάνατος οὐ δῶρων ἱρᾶ·  
οὐτ' ἄν τι θύων οὐτ' ἐπισπένδων ἄνοις·  
οὐ βωμός ἐστιν, οὐδὲ παιωνίζεται,  
μόνου δὲ Πειθῶ δαιμόνων ἀποστατεῖ.*

159. *τε*, in a general statement, see § 49, 9.

160. *ὑποστήτω*, 'place himself under' me. Elsewhere *ὑποστήναι* generally means 'to promise.' Agamemnon is now sketching out the speech to be addressed to Achilles by the envoys.



164. οὐκέτ' ὄνοστά, lit. 'no longer to be found fault with,' i. e. which go beyond what might be made light of or refused.

165. κλητούς, 'chosen men.'

167. εἰ δ' ἄγε, see I. 302. τοὺς seems to be a Relative, οἱ δέ being the apodosis; but see § 47, 3. ἐπιόψομαι, 'will look over,' 'choose'; so Od. 2. 294 τᾶων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη.

168. The presence of Phoenix is strange, since he was one of the Myrmidones. This is the first time that he is heard of in the Iliad.

171. εὐφημῆσαι, *linguis favere*, = 'to observe silence.' The word does not occur elsewhere in Homer.

176. ἐπαρξάμενοι δεπάεσσιν, 'pouring in first drops into the cups all round.' These first drops were emptied in libation, and the cup was then filled. ἐπί means going 'over' or 'round' the company, as in ἐποίχεσθαι, &c. ἀρξάμενοι signifies the offering in sacrifice of a 'first portion' of anything (see Riddell and Merry on Od. 3. 340).

180. δενδίλλων, 'glancing,' giving meaning looks.

181. πειρᾶν, with ἐπέτελλε.

182. τῷ, Ajax and Ulysses, who are the envoys proper.

184. μεγάλας φρένας, 'the proud heart'; cp. the phrase μέγα φρονέων.

187. ζυγόν, 'bridge,' where the pegs (κόλλοι) were to which the strings were fastened.

189. κλέα ἀνδρῶν, 'the famous deeds of men': Plur. as I. 115.

191. δέγμενος, 'waiting,' apparently to take up the song: so the Muses sang ἀμειβόμεναι (I. 603). ὁπότε, with δέγμενος, cp. 2. 794.

192. προτέρω, Comparative of πρόσω, 'forward.'

194. αὐτῇ, 'as it was,' still in his hand.

196. δεικνύμενος, 'with a gesture of welcome.'

197. ἦ τι μάλα χρεώ, 'surely there is some great need,' i. e. 'you must be bringing some very pressing message.' Or the meaning may be simply, 'it is well that you are come, you that are dear to me,'—with no direct reference to the present need.

203. ζωρότερον, 'a more potent (lit. vigorous) draught.'

206. ὁ γε, 'the other,' sc. Achilles. ἐν πυρὸς αὐγῇ, 'where the fire-light fell': no other light being then in use.

214. ἄλός, Gen. of *material*, § 39, 4.

219. τοίχου τοῦ ἐτέριοιο, 'by the other wall,' Gen. of *place*.

220. θυηλάς, the first-fruits of the sacrifice.

223. Ajax nodded to Phoenix, but Ulysses determined to speak first himself.

224. δίδεκτο, 'pledged,' cp. 4. 4.

225. οὐκ ἐπιδευεῖς, sc. εἰσί, 'they (men) are not in want,' = there is no want. Perhaps we should read οὐκ ἐπιδευεῖς: cp. 19. 180.

228. The original reading was doubtless ἐπήρατα φέργα, cp. 5. 429. 8. 453.



230. ἐν δοιῇ, sc. ἐστί, 'the case is in doubt.' σωσόμεν κ.τ.λ. 'with regard to saving the ships or their perishing,' i. e. whether we shall save the ships or lose them. νῆας serves as Object to σωσόμεν, and Subject to ἀπολίσθαι. The Inf. σωσόμεν is perhaps an Aor., § 9, 3.

231. δύσεαι ἀλκῇ, 'put on prowess,' as though it was a garment or piece of armour, i. e. make ready to exert your strength.

235. σχήσεσθαι, 'that they will be kept back.'

ἐν νηυσὶ . . πεσέεσθαι, said here of the Trojan attack, as 13. 742; elsewhere of the flight of the Greeks, as 2. 175., 12. 126.

241. στεῦται, see 2. 597., 3. 83.

243. ὀρνομένους, 'driven about,' 'confounded': cp. 8. 183.

245. εἶη, Opt. of the further consequence, in contrast to ἐκτελέσωσι. Possibly however we should read it as a Subj., εἴη or ἦη: cp. 7. 340.

248. ἐρύεσθαι ὑπό, 'to save from under.'

250. κακοῦ may be taken with μῆχος, as well as with ἄκος: 'There will be no device for (no way of treating) mischief done, so as to find a cure for it': the construction being like 7. 409 οὐ γάρ τις φειδῶ νεκῶν κατατεθνηώτων γίγνεται . . μελίσσόμεν. This suits the order of the words better than to make κακοῦ depend only on ἄκος (with most editors). ἔστ' (proparox.), as La Roche points out, must be ἔσται, which also suits the sense better than the Present: for Ulysses does not mean that every evil is incurable, but that this one *will be* so.

πρίν, 'beforehand,' i. e. before the mischief is done.

255. μεγάλητορα θυμὸν ἴσχειν, 'keep in check thy lofty spirit'; cp. 1. 109 μεγάλητορι θυμῷ εἶξας.

261. ἄξια, 'sufficient,' outweighing the wrong done, cp. 8. 234.

262. εἰ δέ, with an Imper., as in l. 46. καταλέξω, Aor. Subj.

263. ἐν κλισίῃσι, i. e. of things already in his possession: when Troy is taken (l. 277) he will add much more.

264-299 repeat ll. 122-157 with little change.

279. νήησασθαι, 'you may heap up,' Inf. for Imper.

300. ἀπήχθετο, Aor., 'has become hateful,' see on 6. 140. μᾶλλον, 'all the more' (for his offers), 'more than ever'; so in the recurring phrase ἐχολώσατο κηρόβι μᾶλλον (Il. 21. 136, Od. 9. 480, &c.): cp. Od. 2. 202 ἀπεχθάνεαι δ' ἔτι μᾶλλον, 'you only get yourself more hated.'

303. σφι, 'with them,' among them, in their eyes. For μάλα before μέγα see § 55, 2.

309. τὸν μῦθον. The Art. stands as antecedent to ἡ περ: 'the thing which I mean,' &c.

ἀποειπεῖν, 'to speak out,' cp. 7. 416., 23. 361., Od. 1. 373., 16. 340.

311. τρῦζητε, 'murmur': cp. τρυγών, 'the turtle-dove.'

316. οὐκ ἄρα τις . . ἦεν, 'there is not after all,' Impf. as 4. 155.

317. μάρνασθαι, after οὐ χάρις (ἐστί), 'there is no matter of thanks

in fighting,' i.e. there is no gratitude. With οὐ χάρις, cp. οὐ νέμεσις (3. 156), &c.

318. μένοντι, 'for one who stays behind,' cp. ὀπισθε μένων (1. 332).  
μάλα, = 'ever so much.'

320. This line is perhaps an interpolation. It certainly does not bear on the conduct of Agamemnon, which is the main subject.

321. περίκειται, 'advantage is laid up.' περί as in περίεμι, 'excel,' περιγίνομαι, 'get the better.'

ἐπεὶ πάθον, 'after I have suffered,' = 'although I have suffered.'

322. πολεμίζειν, 'for fighting,' as the *means* or *condition* of war.

325. ἴαυον, 'passed the night.' The original meaning of ἰαύω is not 'to sleep' (it never implies actual sleeping), but 'to dwell,' 'lie,' esp. in a military sense, 'to be quartered,' 'posted.' So the Aor. ἄεσα (i.e. ἄφεσα).

327. ὅρων ἔνεκα σφετεράων, 'for *their* wives'; Achilles is thinking of Helen (cp. 1. 339), but chooses to speak in general terms, as though her case did not differ from that of other wives in Troy. σφετεράων can only refer to ἀνδράσι: it is an emphatic Possessive—'their wives, not ours.' For this use of the Reflexive Pronoun cp. 6. 500 αἱ μὲν ἐτι ζῶν γόν Ἑκτορα φ' ἐνὶ οἴκῳ.

333. διὰ . . δασάσκετο, Tmesis. The representation of Agamemnon dividing the spoil at his own will does not agree with what is said elsewhere: cp. especially 1. 161, 162—

καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
φ' ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν,

where the point is that Agamemnon is taking away what he did not give—what was given by the 'sons of the Achaeans'; and so 16. 56—

κούρην ἦν ἄρα μοι γέρας ἔξελον υἱες Ἀχαιῶν  
δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,  
τὴν ἄψ' ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων.

Cp. also 1. 127, 368, and (for a different account) 11. 704. On such a point, however, a discrepancy or inaccuracy in a passionate speech does not prove much. Achilles may mean that the spoil was divided at the will of Agamemnon.

334. ἄλλα δ' . . βασιλεῦσι, subordinate in sense to τοῖσι . . κείται; the whole sentence being = 'the other prizes which he has given to chief warriors and kings are assured to them': cp. 1. 144.

337. δεῖ. This is the only instance of the word in Homer.

339. ἦ οὐχ, 'was it not simply for Helen'?

342. τὴν αὐτοῦ, 'his own.' But this use of αὐτός is unsupported: we should probably read ἦν αὐτοῦ, cp. 10. 204.

345. οὐδέ με πείσει is parallel in sense to εὖ εἰδότης, = 'I that know him well, and will not be persuaded: § 57.

352. ἴσχειν, 'to check,' 'hold back.'

353. οὐκ ἐθέλεσκε has an ironical tone, 'had no mind.' ἀπό, 'away from.' As to the superiority of Achilles cp. 7. 113 (note).

355. οἶον, generally taken either as an Adj., 'alone,' 'in single combat' (as if οἶος οἶον), or = ἅπαξ. It would make better sense if it could qualify ἐνθα, — 'there only,' 'there and no further': but there is no clear instance of such an adverbial use. ἔμμνε, 'used to await.'

359. There is here a change of construction: after the Participles ῥέξας and νηήσας we expect a Verb such as πλεύσομαι, for which the more picturesque ὄψεται . . νῆας ἐμάς is substituted. The change is saved from harshness, however, by the clause ἐπὶν ἄλαδε προερεύσω, with which ῥέξας and νηήσας can be construed: cp. 8. 269.

364. ἐνθάδε ἔρρων, see 8. 239; cp. ἐρρέτω (*infra*, l. 377).

367. ἔλαχόν γε, 'got as my *share*,' in the general division: the γε points the contrast to γέρας, the *prize* which (as he here says) Agamemnon had given. See l. 333 (note).

374. οὐδὲ μὲν ἔργον, 'nor assuredly in a deed,' i. e. still less in action than in counsel. With ἔργον we must understand (out of συμφράσσομαι) some such word as πρήξω (Zeugma).

376. ἄλις δέ οἱ, i. e. 'let him be satisfied with having done it once': cp. Virg. *Æn.* 9. 140 *sed periisse semel satis est; peccare fuisset ante satis*. ἔκηλος ἔρρέτω, 'let him hold his peace (not try to persuade me) and go about his business.' For ἔρρέτω see on 8. 239.

378. ἐν . . αἴσῃ, 'in the share or place of —,' i. e. 'as of the value of —.' The exact meaning of καρ-ός can only be guessed at. If it is connected with κείρω, it may mean a 'paring,' 'scrap,' 'chip,' &c.; cp. the Lat. *floci facere*. In any case the meaning is 'I care for him not a jot.'

381. This is the only mention of *Egypt* in the *Iliad*.

387. ἀπὸ . . δόμεναι, 'pays back,' 'pays for,' i. e. suffers due punishment for. The words do not refer to any sort of restitution or apology, but to the defeat which was the just penalty of Agamemnon's wrongdoing.

392. βασιλεύτερος. This seems an angry or scornful echo of Agamemnon's words, l. 160 ὅσπον βασιλεύτερός εἰμι: cp. 1. 186, 281.

393. σώωσι, cp. l. 424.

394. μάσσεται, 'will seek out,' perhaps a contemptuous word. The MSS. have γυναιῖκα γαμέσσεται, see § 50, 2.

396. ῥύονται, 'defend,' hence (by a euphemism) 'rule over,' cp. 16. 542 ὃς Δυκίην εἴρυτο δίκησί τε καὶ σθένει ᾧ: cp. also 6. 403.

399. ἐῦκῖαν, for *φεῖκῖαν*, § 6, 1.

405. Πυθώ is the later *Delphi*. This is the only place in the *Iliad* where the temple is mentioned: see *Od.* 8. 80.

408. λεῖστή. In this form the η has been shortened before the following vowel: cp. ἡὺς and εὺς, νηός and νεός, &c.

410. με, governed by φερέμεν (cp. 2. 302 οὐς μὴ κῆρες ἔβαν θανάτοιο



φέρουσαι), 'that two fates are bearing me to the issue of death,' i. e. that my life may be ruled by one or other of two destinies. This is the only reference to a choice of destinies open to Achilles. In the first book Thetis only complains that his life is to be short.

413. ὤλετο, 'is lost.' The Aor. is used without reference to time, as in the statement of a general rule, see § 25, 2.

417. καὶ δ' ἂν . . παραμυθησαίμην, 'I should advise, am disposed to advise.' This use of the 1 Sing. Opt. is very rare in the Iliad.

418. δήετε, Fut. 'ye shall find'; in form it seems to be a Subj.

422. ἀπόφασθε, 'declare'; so in l. 649, cp. ἀποειπεῖν (l. 309).

τὸ γὰρ γέρας κ.τ.λ., i. e. it is the privilege of the γέροντες to hear such messages, and to take counsel about them.

424. σόφ. The spelling of this form and the corresponding 2 Sing. (l. 681) is uncertain. The Scholia on l. 681 say that Aristarchus gave both σαφς and σοφς: the *Venetus* has σοῶ here, σόης in l. 681: most MSS. have σόη, σόης (cp. σόωσι, l. 393). In both places the Opt. suits the sense rather better than the Subj. As the Verb is σαόω (from σάος, 'safe') the Opt. would be σαό-οις, σαό-οι, contracted σῶ-οις, σῶ-οι, thence by exchange of quantity σό-φς, σό-φ. See § 8, B, 3.

426. ἀπομηνίσαντος, see on 2. 772.

431. ἀπέειπεν, 'spoke out,' cp. l. 309; see also 8. 29.

433. περὶ . . διέ, see 5. 566 (note).

434. μετὰ φρεσὶ βάλλεαι, 'turn over in your mind,' 'debate,' hence 'intend.' But ἐνὶ φρεσὶ βάλλεο (l. 297) means 'attend to.'

437. ἔπειτα, 'in such case,' cp. 10. 243, Od. 1. 65, 84.

ἀπό, 'away from.'

440. ὁμοῖτον, originally ὁμοί-οο, § 19, 3. On ὁμοῖτος see 4. 315.

446. νέον, Adverb with ἡβώντα, 'newly come to manhood.'

447. There is some difficulty about the meaning to be given to the term Ἑλλάς here and in l. 478. Reading the two passages together, we should naturally take it to be the kingdom of Amyntor, from which Phoenix fled to Peleus king of Φθίη. It might also be taken to be the name of some wider district, within which the kingdom of Amyntor was situated. The only other mention of Amyntor Ormenides is in 10. 266, where his house is said to be at Ἑλεών: the only Homeric Ἑλεών being in Boeotia (2. 500). Later mythologists (Apollod. 3. 7, 7) placed Amyntor at Ὀρμένιον (in northern Thessaly), which in the Catalogue is under Eurypylos (2. 734); but this may be a mere guess from the patronymic Ὀρμενίδης. If it is right, we may suppose that in the ninth book Ἑλλάς has a wide sense, perhaps = northern Thessaly. This, again, may be easily combined with the statement of Aristotle (*Meteor.* 1. 14) that the original Hellas lay round Dodona and the Achelous. All that is clear, however, is that Ἑλλάς is not the same here as in the



Catalogue (2. 683), where it is one of the places in the kingdom of Peleus.

The family of **Amyntor** is not represented in the Catalogue. It belongs to the older pre-Trojan story, like that of Oeneus (2. 641).

448. **νείκεα πατρός**, 'quarrel with my father.'

449. **περιχώσατο**, 'was angered about'; cp. 16. 497 **ἐμεῦ περιμάρναο**: 17. 240 **οὐ τι τόσον νέκνος περιδείδια**. Some take **περί** in the adverbial sense, 'was exceedingly angered'; but the weight of usage seems against this.

452. **ἐχθήρειε**, 'might take a dislike to.'

453. **οἶσθεις**, 'guessing,' i. e. becoming aware.

455. **ἐφέσσεσθαι**, Fut. Mid. of **ἐφ-ίζω**, 'that he should never seat,' 'take on his knees': cp. Od. 16. 442 **καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς πολ- λάκι γούνασιν οἷσιν ἐφессάμενος κ.τ.λ.**

456. **ἐτέλειον**, Impf., 'were destined to fulfil.' The gods 'beneath the earth' punish violation of the moral law, esp. within the family: cp. Virg. *Æn.* 6. 608—

*Hic quibus invisi fratres, dum vita manebat,*

*Pulsatusve parens, et fraus innexa clienti, &c.*

458-461. These four lines are not in any MS. of the Iliad. They come from Plutarch, *De aud. poet.* § 8, who says that Aristarchus left them out as unsuitable to the character of Phoenix. This is very improbable, as Aristarchus in such a case would have only marked the lines with the *obelus*. The lines do not fit very well into the context.

461. **ὥς μὴ . . καλεοίμην**, explanation of **δήμου φάτιν κ.τ.λ.** (the Opt. expressing the *wish* that was suggested): 'put in my mind the thought of what men would call me, how I must not be called a parricide' (so Hentze, *a. l.*).

463. **πατρός**, with **μέγαρα**, not Gen. absolute.

465 **αὐτοῦ**, explained by **ἐν μεγάρουσι**: cp. 6. 431 **αὐτοῦ μίμν' ἐπὶ πύργῳ**.

470. **εἰνάnuχες**, Adj. with the meaning of an Adverb of *time*. **μοι ἀμφ' αὐτῷ**, 'round myself.' **νύκτας**, Acc. of *time*, 'during the nights.' As to **ἱανον** see on l. 325.

472. **αἰθούσῃ**, the colonnade inside the entrance of the αὐλή or courtyard: cp. Od. 22. 449 (with Mr. Merry's note).

473. **προδόμῳ**, a portico at the entrance of the house.

478. **δι' Ἑλλάδος**, see l. 447.

482. **τηλύγετον**, see 5. 153. **ἐπί**, 'furnished with.'

484. **Δολόπεσσιν**, not elsewhere mentioned in Homer.

489. **προταμών**, i. e. giving you the first piece cut.

493. **ὅ**, 'that,' see § 48, 2.

498. **ἀρετή**, the most comprehensive word, 'worth,' 'power,' &c.

499. **καί** emphasises **τούς**, 'even they, surely' (**μὲν**).

500. παρατρωπῶσ', 'turn from their purpose': τρωπᾶω is to τρέπω as στρωφᾶω, νωμᾶω to στρέφω, νέμω. But see *H. G.* § 55, 9.

502. καὶ γὰρ κ.τ.λ., explaining λισσόμενοι: 'men pray—for there are such beings as Prayers,' &c.

The description that follows is in accordance with the primitive habit of thought which regards every agency or influence as *personal* in its nature. Compare the passage about Ate in *Il.* 19. 91 ff.—

Πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀάται  
οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες, οὐ γὰρ ἐπ' οὔδει  
πίλνεται, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κράτα βαίνει.

Cp. also the picture of Strife, *Il.* 4. 441 ff., and of such powers as Flight, Tumult, &c. (*Il.* 9. 2., 18. 535). In this instance the personification is drawn out with more detail than usual, and in a style that suggests *allegorising*—that is to say, a process in which the poet was fully conscious of the difference between the *thing* prayer and the *persons* that he was imagining. Whether such a mental process as this is one which can be attributed to a poet of the Homeric age is a difficult historical question. Mr. Grote at one time regarded the passage as allegorical, but afterwards changed his mind, being convinced 'that the idea of allegory in reference to the construction of the mythes was altogether inadmissible.' See Grote, *Hist. of Greece*, I. p. 570 (ed. 1846), with the note on p. 574 (ed. 1851), and Mill, *Dissertations and Discussions*, vol. ii. p. 305.

504. ἀλέγουσι, 'look to' the mischief Ate does.

508. αἰδέσεται, 1 Aor. Subj., 'shall respect.' ἄσσον ἰούσας, 'when they approach him.'

509. δέ, of the apodosis, as in l. 511.

ᾤνησαν, gnomic Aor., § 25, 2.

515. Note the use of the Opt. to express an *unfulfilled condition*, § 30, 6.

518. ἔμπης, 'still.'

522. ἐλέγξης, 'put to shame,' viz. by not heeding them.

525. ὅτε κεν .. ἴκοι, the only instance of ὅτε κεν with an Opt.

529 ff. The Κουρήτες do not appear in the Catalogue, and the Aetolians are no longer under the family of Oeneus, which was now extinct (2. 638–642). Note the order of the narrative: the poet begins with the main fact, the war of the Curetes and Aetolians, and then goes back to its causes. So in 6. 158 ff.

534. ὄ, § 48, 2. θαλύσια, the sacrifice of the first-fruits of the year.

537. οὐκ ἐνόησεν, 'did not think of it (at all).'

538. δῖον γένος, 'offspring of Zeus,' applied to Artemis as Διὸς κούρη μεγάληο (l. 536). Some refer it to the boar (as the Chimaera is called θεῖον γένος, 6. 180): but the order of the words is against this.

539. χλούνην, a word of unknown meaning.

540. ἔθων has the force of an Adverb, 'after its wont' (εἰωθότως), cp. 16. 260 οὓς παῖδες ἐριδμαίνωσιν ἔθοντες.

541. προθέλυμνα, 'in layers,' i. e. so thickly that they overlapped as they lay; so of shields, 13. 130 φράξαντες . . σάκος σάκεϊ προθελύμνῃ: cp. τετραθέλυμνος, 'made of four layers of hide.' In later poets (and perhaps in 10. 15) it is used as = πρόρριζος.

547. ἀμφ' αὐτῷ, 'over it,' viz. the boar.

552. The Curetes were the besiegers, according to l. 531: hence the τεῖχος mentioned here must be the fortification of their camp. The Greeks were at the time in the same position.

554. οἰδάνει, Transitive, 'causes to swell.'

557. Εὐηνίη is a Fem. patronymic, 'daughter of Euenus.'

559. εἴλετο τόξον, 'took up his bow,' viz. when Apollo took Marpessa from him (l. 564).

561. τήν δέ, viz. Cleopatra. For the name given to commemorate the mother's story, cp. 'Megapenthes' son of Menelaus (Od. 4. 11), and 'Odysseus' (Od. 19. 407 ff.) The story of Alcyone as told by later poets seems to be unknown to Homer.

566. ἐξ ἁρέων, 'in consequence of the curses.'

567. κασιγνήτοιο. In the later form of the story Althaea had several brothers, who were killed by Meleager. φόνιοι, 'on account of the slaughter,' with ἀχέουσα.

568. γαῖαν . . ἀλοία, the form of invoking the gods under the earth.

570. πρόχην καθεζομένη, 'sinking down on her knees.'

571. δόμεν, with ἡράτο and ἀλοία, 'that they should give.'

573. τῶν δέ, sc. the Curetes, with ὄμαδος.

580. πεδίοιο is a partitive Gen., like the Gen. of material.

ταμέσθαι is parallel in construction to ἐλίσθαι, instead of depending on it: cp. 3. 79, 80.

583. κολλητάς, 'knit together,' 'well made fast.' σανίδας, 'folding-doors.' γουνούμενος, lit. 'clasping the knees,' but here in the derived sense, 'as he entreated'; since Oeneus was outside the door of the room.

589. βαῖνον . . ἐνέπρηθον, Impf. 'were now mounting,' &c.

593. ἄνδρας μὲν κ.τ.λ., subordinate in sense, 'how they slay the men,' &c. ἀμαθύνει, 'levels with the ground.'

594. ἄλλοι, 'others,' i. e. 'strangers': cp. 3. 301 ἄλοχοι δ' ἄλλοισι δαμῖν, 6. 456 πρὸς ἄλλης ἱστὸν ὑφαίνοις.

598. εἷξας ᾧ θυμῷ, i. e. not for the gifts, but moved by this appeal.

599. καὶ αὐτῶς, i. e. without them.

601. κάκιον, 'less well,' sc. than now, when you are offered gifts.

602. ἐπὶ δώροις, 'on the terms of receiving gifts.'

605. τιμῆς, generally taken to be contracted from τιμήεις, as τιμῆντα (18. 475) for τιμήεντα, τεχνῆσαι (Od. 7. 110) for τεχνήεσαι.

608. φρονέω, nearly = δοκεῖ μοι, 'my mind is,' 'I choose.' Διὸς αἴσῃ,



'in the award of Zeus.' The phrase generally means simply the 'destiny assigned by Zeus' (as 17. 321., Od. 9. 52); but here there is a play on the other sense of αἶσα, viz. 'estimation,' 'place in a scale of honour,' cp. ἐν καρὸς αἴσῃ (l. 378).

609. ἧ μ' ἔξει, 'which (αἶσα) shall abide with me,' cp. 17. 143 ἧ σ' αὐτῶς κλέος ἐσθλὸν ἔχει.

613. Ἀτρεΐδῃ . . φέρων χάριν, 'doing the pleasure of Atrides.'

615. καλόν τοι, 'it is well for you,' i. e. your duty rather is.

617. αὐτόθι, 'where you are.' λέξεο, § 9, 3.

619. Achilles is now so far moved as to doubt about returning.

620. ἐπ' ὀφρῦσι νεύσε, cp. I. 528.

625. τελευτή, 'accomplishment,' i. e. result. μύθοιο, 'of our speech,' i. e. of the message which we bring (τῇδ' ἔγ' ὀδῶ).

629. ἄγριον is predicative: 'has made his spirit cruel within him,' i. e. hardened his heart to be cruel. With θέτο, cp. l. 637 θυμὸν . . θεοὶ θέσαν.

632. φονῆος, with ἐδέξατο, 'a man takes atonement from the slayer of his brother.' On τίς τε see § 49, 9.

636. δεξαμένῳ (the reading of the best MSS.) is to be taken directly with ἐρηνύεται, neglecting the more obvious construction with τοῦ. Cp. 10. 188., 14. 141., Od. 23. 206. The common reading is δεξαμένου.

640. ὑπωρόφιοι, 'under thy roof,' and therefore having the right to αἶδώς which attached to guests.

642. κήδιστοι, 'the most valued,' 'nearest.'

645. τι, with εἰσαο, qualifies the admission, = 'what you have said is all in a manner to my liking, but —'; cp. Od. 9. 11 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι, σοὶ δ' ἐμὰ κῆδεα θυμὸς ἐπετράπετο στονόεντα εἶρεσθ', i. e. 'everything is here to make me happy, but —.'

647. ἀσύφηλον, Acc. Neut., seems to mean 'an insulting thing': but the derivation of the word is unknown. ἔρεξεν takes a double Acc.

648. μετανάστην, 'a sojourner,' one who has no rights of citizenship, and may therefore be outraged with impunity.

650. The ἀγγελίῃ follows, introduced by γάρ = 'namely.'

654. ἀμφί, 'round,' 'in the neighbourhood of.'

655. μάχης, with σχήσεσθαι, 'will refrain himself from the battle.'

657. σπείσαντες. A libation was usual as a parting ceremony, cp. l. 712, also Od. 7. 138 φῖ πυμάτω σπένδεσκον ὅτε μνησαίαιτο κόϊτον.

661. ἄωτον, 'the flock.'

671. δειδέχατ[ο], cp. 4. 4.

673. μ', i. e. μοι, § 51, 5. πολύαινος, 'worthy of much praise'; or (as Buttm. Lex. s. v. αἶνος) 'of much wise speech.'

681. σόφς, see l. 424.

684. καὶ δ' ἄν . . παραμυθήσασθαι, the only instance of ἄν with an



Inf. in Homer: the result of turning l. 417 καὶ δ' ἂν . . παραμυθησαίμην into the *oratio obliqua*.

691. ἔπηται, Subj. because the event is future, § 34, 2, c.

698. μὴ ὄφελος, 'would that you had not —': logically the μὴ belongs to λίσσεσθαι.

## BOOK X.

THE tenth book, entitled **Δολωνεία**, forms a detached episode of the Iliad. During the night which follows the unsuccessful embassy Diomedes and Ulysses sally forth to reconnoitre the enemy's position. From the spy Dolon, who has been sent forth by Hector with a similar object, they hear of the newly come Thracian king Rhesus, whose horses and armour are of more than mortal beauty. They kill Rhesus with many of his followers, and ride the horses back to the Greek camp.

The relation of the **Doloneia** to the rest of the Iliad has long been matter of discussion. The Greek commentators mention a tradition (not noticed however in the oldest scholia) that it was originally a separate poem, and was inserted in its present place by Pisistratus. This tradition has no value as evidence, since it cannot rest on any other ground than the intrinsic probabilities of the case: but it shows that these had excited the attention of ancient scholars. It is not likely, indeed, that the book ever existed as a separate poem: but that it is later than the bulk of the Iliad is almost certain. The following are the chief reasons for this opinion:—

1. The tenth book comes in awkwardly after the ninth. That there should be some episode to occupy the night before books xi-xvii is natural, and dramatically appropriate. But the ninth book satisfies this want completely. A second quite distinct episode interferes with the effect of the first.

2. The introductory part of the book is cumbrous, and out of proportion to the adventure of the two heroes. First Agamemnon and Menelaus are awake with anxiety: then they go and waken the other chiefs in succession—all being fully described (1-179). The chiefs then go together to visit the watch, and hold a council on the battlefield of the day before, to concert measures in the desperate position of affairs. Nestor proposes that some one should go and try to find out what the Trojans are doing. Diomedes volunteers to go, and chooses Ulysses as his companion (180-253). The real story of the book then begins.

3. There is no trace of Rhesus and his Thracians in any other part of the Iliad.

4. The language shows exceptionally numerous traces of later forma-

tion. Such are,—the Perfects in -κα from derivative Verbs, **βεβίηκεν**, **παρώχκεν**, **ἀδηκότες**: the Aor. **θήκατο** (for **ἔθετο**, § 5, 2): the 3 Sing. Pres. **μεθιῇ** (l. 121): the Second Fut. Pass. **μιγήσεσθαι** (the only instance of the tense in Homer): the form **νῦν** (l. 105) in the sense of 'now.'

5. The examples of a post-Homeric use of the Article are more marked than in any other part of Homer: see esp. ll. 11, 97, 231, 277, 322, 408. The Prepositions have a more *abstract* meaning: as in **πάντας ἐπ' ἀνθρώπους** (l. 213), **ἐν πάντεσσι πόνοισι** (ll. 245, 279, cp. the note on 9. 143), **ἐκ γενέης** (l. 68). Other peculiarities are the adjectival use of **οὐδέν** (l. 216', **δεῖδω μὴ οὐ**—(l. 39), and the Opt. in ll. 211, 247, 557.

6. In one or two instances forms are clearly *pseudo-archaic*, i. e. are incorrect imitations of older forms. Such are the Opt. **παραφθαίσει** (see on l. 346), the Gen. or Dat. Sing. **κράτ-εσφι** (see on l. 156), the Subj. **ἐπείγετον** (l. 361): perhaps also **σπείω** (for **σπέω**) and **τιθήμενος**.

7. The vocabulary is peculiar<sup>1</sup>. Among the *ἅπας εἰρημένα* are some technical terms for armour, &c., as **καταίτις**, **πίλος**, **σαυρωτήρ**, **ἐπι-διφριάς** (= **ἄντις**), **ἐκταδίη** (**χλαῖνα**), **κτιδέη** (**κυνέη**), **λυκήη**. Others of significance are, **φύξις** (ll. 311, 398, 447), **διοπτήρ**, 'a spy,' and **διοπτρεύω**, **ἄβροτάξω**, **ἀηθέσσω**, **δραίνω**, **δέελος**. We may add **ὄπλα** in the sense of 'arms,' which is only found in ll. 18. 613., 19. 21. Some words in this book are common in the Odyssey, but not found in the Iliad: as **δόσις**, **φῆμις**, **δαίτη**, **δόξα**: to which may be added the rarer **ἄωτέω**, **ἀδηκότες**, **ὀρφναίη** (**νύξ**), and the forms **εἶσθα** and **τοῖσδεσσι**.

8. The style and tone of the book is unlike that of the Iliad. It is rather akin to comedy, not in the vein which sometimes appears in the Iliad (e.g. in the Olympic scenes), but of a rough, practical kind. The whole incident has the character of a farcical interlude, and as such it is out of harmony with the tragic elevation of the Iliad.

4. **ὀρμαίνοντα**, 'stirring,' 'turning over': so l. 28 'stirring up' war.

6. **ἄθέςφατον**, an epithet of rain, cp. 3. 4.

8. **στόμα**, the 'edge' or 'front' of war, as 19. 313 **πολέμου στόμα δύναι αἱματόεντος**. This sense appears in 14. 36 **ἡϊόνος στόμα μακρόν** 'the long line (or edge) of a beach.'

13. The only other mention in Homer of the **σύριγξ** and the **αὐλός** is in the Shield of Achilles, 18. 495, 526, in a scene where they are much more in place than here.

15. **προθελύμους**, 'in bunches, handfuls,' lit. 'in layers': unless the word here has its post-Homeric sense, 'out by the roots,' see the note on 9. 541.

16. **Διῖ**, Dat. because the tearing of hair was a form of appeal to Zeus: cp. the phrase **Διῖ χεῖρας ἀνασχεῖν**, 6. 257.

<sup>1</sup> See Düntzer, *Hom. Abhandl.* p. 322.

18. Join *πρῶτον ἀνδρῶν*, 'to Nestor before any other man.'
19. *εἰ*, 'to see if,' 'in the hope that he might —.'
25. The statement in l. 1 that all were asleep except Agamemnon is now corrected: Menelaus also could not sleep. So of Nestor, l. 96.
26. *μή τι πάθουεν*, to be taken with *ἔχε τρόμος*.
34. *ἔντεα* is inaccurate: Agamemnon had not put on his armour, only a cloak of lion's skin over his chiton. The Homeric warriors only wear armour when actually fighting.
38. *Τρώεσσιν*, 'for the Trojans,' i. e. to be spy on them.
44. *ἐρύσσεται*, 1 Aor. Subj. 'will shelter.'
47. *αὐδήσαντος*, 'from one that told it,' 'from voice of man.' Elsewhere *αὐδάω* means to 'raise the voice,' 'speak' (Lat. *loquor*, not *dico*).
48. *ἐπ' ἡματι*, 'with a day,' i. e. belonging to one day, 'as a day's work'; *ἐπί* as in the compound *ἐφημέριος*.
50. *αὐτῶς*, 'by himself,' with no divine help to explain it.
56. *ἱερὸν τέλος*, perhaps 'the strong band'; see on 5. 499.
- 57-59. Reference to the account of the watch, 9. 80 ff.
61. *πῶς γάρ* —, a form used when the question goes abruptly to the reason of a speech: 'which do you command? Am I accordingly to stay or go,' &c. Cp. 1. 123. Cobet, however, is probably right in preferring *πῶς τάρ* (*Misc. Crit.* p. 322).
- μύθῳ*, 'by your word'; i. e. 'what is the drift of your *μῦθος*.'
62. *μένω*, Subj. *μετὰ τοῖσι*, 'with them,' viz. the watchers.
67. *ἐγρήγορθαι*, Pf. Inf. Mid., cp. *ἐγρήγορθε*, 7. 371.
68. *ἐκ γενεῆς*, 'by descent,' epexegetis of *πατρώθεν*. Cp. Thuc. 7. 69 *ἵνα ἕκαστον ἀνεκάλει, πατρώθεν τε ὀνομάζων καὶ φύλην*.
69. *μεγαλίζω*, 'make much of your favours,' i. e. 'be grudging.'
74. *παρά*, 'beside' the tent, not within it: so Diomedes, l. 151.
82. *οὗτος*, with the 2 Sing., 'who are you there that come—?'
84. *οὐρήων*. Mules are mentioned elsewhere: 1. 50., 23. 111, 115.
96. *δραίνεις*, a Desiderative, 'art for doing.'
97. *τούς*, the later use of the Art., see ll. 231, 277, 322, 408.
98. *ἀδηκότες*, 'wearied.' *ὑπνω*, not 'sleep,' but 'sleepiness.'
100. *μή πως*, 'whether they may not —.'
111. *εἴ τις . . καλέσειεν*, a command put in the form of a wish or suggestion, cp. l. 222.
115. *νεικέσω*, 1 Aor. Subj., § 29, 1. Join *νεικέσω ὥς εὔδει*, 'I will reproach him that he thus sleeps,' i. e. 'with sleeping': cp. 1. 211.
123. *ἐμὴν ὁρμήν*, 'an impulse from me,' my initiative.
124. *μάλα*, with *πρότερος*, 'actually before me.'
127. *ἵνα γάρ*, 'where in fact.' *ἵνα* need not be Demonstrative: rather it is the use of *γάρ* which is idiomatic (*H. G.* § 348, 3).
129. *οὕτως*, 'it being so,' 'if it is as you say.'
133. *φοινικέεσσαν* must be scanned as four syllables, with synizesis.



139. *περὶ φρένας*, cp. the note on l. 103.

141, 142. *τίφθ' . . ἵκει*, lit. 'because of what do you thus wander, in respect of which need has so much come'? i. e. 'what is this need, so great that you wander'? The form of the sentence is nearly the same as 4. 32 *τί . . τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχὲς μενεαίνεις* (see the note). Thus *ὃ τι δὴ χρεῖω τόσον ἵκει* = 'I ask because the fact that you *do* wander shows that the need has become so great.'

But possibly *ὃ τι . . ἵκει* is a second direct question; the indirect form being used as in *Od. 1. 170 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς; ὀπποῖός τ' ἐπὶ νηὸς ἀφίκεο*; See also l. 409, with the note.

147. This line seems wrongly introduced here from l. 327.

153. *ἐπὶ σαυρωτῆρος*, 'so as to stand on the butt-end.'

156. *κράτεσφι* is apparently meant to be Dat. Sing., see § 40. It is not formed correctly on the analogy of *στήθεσφι, ὄχεσφι*, &c., since the stem is not *κρᾶτεσ-* (cp. the Gen. *κρατ-ός*, Dat. *κρατ-ί*, &c.). It is probably 'pseudo-archaic,' i. e. an imitation (not a genuine survival, or even an unconscious extension) of the Case-forms in *-φι*.

160. *θρῶσμφ' πεδίοιο*, 'the springing of the plain,' i. e. the rising ground, apparently near the Greek camp: cp. 11. 56 with 8. 560.

164. *σχέτλιος*, properly 'cruel,' 'hardhearted,' is a playfully ironical way of expressing admiration: 'hard art thou, old man' (Lang).

166. *ἔπειτα*, 'in that case,' viz. if you were to cease from toiling.

173. Cp. the use of this phrase in *Hdt. 6. 11 ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα . . ἥ εἶναι ἐλευθέροισι ἢ δούλοισι*. For the Inf. *βῶναι* cp. 9. 230 *ἐν δοίῃ δὲ σωσέμεν ἢ ἀπολέσθαι κ.τ.λ.*

181. *οὐδέ*, the *δέ* of the apodosis, after *οἱ δ' ὅτε*—.

182. *ἐγρηγορτί*, 'on the alert,' apparently from the Pf. *ἐγρήγορα*.

183. *δυσωρήσωσιν*, Aor., 'are disturbed in their watch.' The MSS. have *δυσωρήσονται*, which should at least be *δυσωρήσωνται*.

187. *τῶν*, with *βλεφάροιῦν*, 'from their eyelids.'

188. *νύκτα*, Acc. of *duration* of time.

*φυλασσομένοισι*, Dat. with *ὕπνος . . ὀλώλει*, as *σφίσιν* in l. 186; the possible construction with *τῶν* being neglected, cp. 9. 636.

189. *ὀππότ' . . ἀτοίεν*, = 'in case they should ever hear,' 'against the time when they should hear,' cp. 2. 794 *δέγμενος ὀππότε κ.τ.λ.* *ἐπὶ* goes with *ιόντων*, 'coming on,' 'attacking': or possibly with *ἀτοίεν*, but *ἐπαίω* is not found in Homer.

191. This line is wanting in some of the best MSS.

195. *κεκλήατο βουλήν*, Acc. of the *terminus ad quem*, an exceptional use, see § 37, 6.

199. Repeated from 8. 491, but with a different meaning, being used here of the ground beyond the battle-field on the Greek side.

201. *ὀλλύς*, with *ἀπετράπετο*, = 'turned back from destroying.' *ὅτε* *δὴ* is also to be taken with *ἀπετράπετο*.



209. ἀπόπροθεν, 'far off,' viz. from their city.

211. For κε several good MSS. give τε. With this reading the Optatives πύθοιτο and ἔλθοι may be taken as carrying on the πύθοιτο of l. 207 : cp. Od. 18. 368. But see l. 247 and l. 557.

212. ὑπουράνιον, 'extending under heaven,' i.e. as far as heaven reaches : cp. Od. 15. 349 εἴ που ἔτι ζῶουσιν ὑπ' αὐγὰς ἡελίοιο—'anywhere that the sun shines' : and the phrase ὑπ' ἡῶ τ' ἡέλιόν τε.

215. ἕκαστος δώσουσι, the usual distributive use of the Sing. ἕκαστος, but somewhat awkwardly combined with τῶν πάντων : 'they, each of them all, will give.' Cp. Od. 8. 392 τῶν οἱ ἕκαστος ἐνέικατε.

217. δαῖται are the regular common meals of the γέροντες, εἰλαπίναι the special feasts. This part of the reward answers to the Attic σίτησις ἐν πρυτανείῳ.

224. Join σὺν δύο : cp. σύντρεῖς (Od. 9. 429), ξυνεείκοσι (Od. 14. 98), σύμπαντες. ἐρχομένῳ, Nom. as 3. 211 ἄμφω δ' ἐξομένῳ γεραρότερος ἦεν Ὀδυσσεύς : see § 58. καί τε in a gnomic sentence as 9. 159 : § 49, 9.

226. βράσσων, Comparative of βραχύς, 'short,' hence 'poor,' 'feeble.'

λεπτή, lit. 'thin,' the opposite of πυκνή.

238. σὺ δέ marks the opposition between the two clauses, although the Subject is the same : cp. 1. 191, &c.

243. ἔπειτα, 'then,' = 'that being so.'

244. πρόφρων is the predicate, sc. ἐστί, ἀγῆνωρ being only a constant epithet of θυμός.

247. νοστήσaiμεν, 'we may return,' a rare use of the Opt. without ἄν or κεν : cp. l. 557. The use seems characteristic of this book.

252. παρῶχκεν is the reading of Aristarchus : the MSS. generally have παρῶχηκεν. The phrase πλέων νῦξ τῶν δύο μοιράων is difficult. 'More than two-thirds' (Faesi) is in too obvious contradiction to τριτάτη δ' ἔτι μοῖρα λέλειπται. The explanation adopted by Ameis—'most of the night, namely (consisting of) two thirds'—is difficult in grammar, but is probably right. The division into three parts was well recognised, cp. Od. 12. 312 ἦμος δὲ τρίχα νυκτὸς ἔην. On the Art. see § 47, 2, d.

263. ἐντέτατο, cp. 5. 728.

264. ἔχον, 'held fast,' = 'were fastened.'

265. πῖλος, 'felt,' with which the helmet was lined.

266. There was an Ἐλεών in Boeotia, see 2. 500 : but there may well have been other places of the name. As to Amyntor see 9. 447 (with the note). Ἀμύντορος is governed by δόμον in the next line.

268. Σκάνδειαν, Acc. of the *terminus ad quem* of the motion implied in δῶκε : as 7. 79 σῶμα δὲ οἶκαδ' ἐμὸν δόμεναι πάλιν, Od. 15. 367 τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν. Aristarchus read Σκάνδειανδ', perhaps rightly.

273. κατ', to be taken with λιπέτην (Tmesis).

277. ὄρνιθ[ι], 'at the omen of the bird.'

280. φίλαι, cp. 5. 117.

281. *ἔυκλείας* (contraction for *ἔυκλε-έας*), sc. *ἡμέας*. On the Acc. see 2. 113 (note).

286. *πρό*, 'ahead of,' 'on in front.' The story has been told in 4. 376-398, 5. 800-808.

292. *ἦνιν*, see 6. 94. The *ι* is treated as long, and this was probably the original quantity, cp. 11. 36

300. *ἄμυδις κικλήσκετο*, 'called together': cp. 9. 5., 13. 336.

303. *ὑποσχόμενος τελέσειε*, 'promise and accomplish.'

304. *δώρῳ ἔπι*, 'with, on the terms of, a gift,' cp. 9. 602.

311. *φύξιν*, 'flight,' a word only found in this book (ll. 398, 447).

324. *ἀπὸ δόξης*, 'away from expectation,' 'disappointing.'

326. *μέλλουσι . . βουλεύειν*, 'are likely to be holding counsel.'

330. *μή μὲν . . ἐποχήσεται*. For *μή* with the Indic. in *oaths*, cp. 9. 133. *τοῖς ἵπποισιν*, 'that chariot,' Art. referring to l. 322.

344. *πεδίῳ*, partitive Gen., like *ὁδοῦ* in 4. 382.

346. *παραφθαίσι*. This is the best attested reading: it is meant for an Opt., the *-σι* being added in imitation of the Subj. in *-ησι* (for *-η*). Thus it is a 'pseudo-archaism.'

350. *ἀφραδίῃσιν*, 'in heedlessness.'

351. *ὅσσον τ' ἐπὶ*, 'the distance over which —.' *οὔρα*, lit. 'limits,' 'measures,' heteroclite Plur. of *ὄρος* or *ὕρος*. The 'measure of a mule' is taken to be the length of furrow which it makes before stopping to turn: cp. the later Greek *πλέθρον*, lit. 'turning' (*πέλω*), Lat. *vorsus*. Cp. Od. 8. 124.

353. *νειοῖο*, 'over fallow'; Gen. as in *πεδίῳ διώκειν*, &c.

355. *ἔλπετο*, 'he flattered himself.'

356. *πάλιν*, 'backwards,' i.e. having given a contrary order.

357. *δουρηνεκές*, 'a spear-throw,' as far as a spear carries.

358. *λαιψηρά*, predicative, 'plied his knees right quick.'

361. *ἐπείγετον* seems to be a Subj. with short Thematic vowel: if so, it is not formed correctly (§ 13, B), and is doubtless a pseudo-archaism (see on l. 346). If it is meant as an Indic. the change to the Subj. *προθήσι* is harsh. Curtius read *ἔλθεντα*, ὅ τε *προθήσι*.

364. *λαοῦ*, viz. the Trojans. *διώκετον*, irregular form for *ἐδιωκέτην*.

365. *μυγήσεσθαι*, the only Second Fut. Pass. in the Iliad.

368. *φθαίῃ ἐπενεξάμενος*, 'should be beforehand in making the boast,' = *πρότερον ἐπενέξαιτο*.

370. *κιχήσομαι*, 'will reach,' i.e. strike.

375. *βαμβαίνων*, 'staggering,' reduplicated from *βαίνω*: or (perhaps better) 'stammering.'

378-381. Cp. 6. 46-50 and 11. 131-135.

390. *γυῖα*, Acc. § 37, 4.

391. *ἄτησι*, 'kinds' or 'pieces of befooling': cp. 9. 115.

394. *θοήν*. The epithet 'swift' is probably suggested by the sudden-

ness with which night comes on, especially in a southern climate. We must consider that 'Night' meant the actual darkness, which spreads over the sky after sun-set, and is withdrawn again at dawn.

398. **βουλεύουσι μετὰ σφίσιν οὐδ' ἐθέλουσι.** So Aristarchus read, making Dolon repeat the words of Hector (l. 311) without change of Mood or Person. The best MSS. have **βουλεύετε** and **ἐθέλουτε**. With this reading **σφίσιν** must be of the Second Person, 'take counsel among yourselves'; a use of the Reflexive Pronoun which is not found in Homer, except perhaps with the Adj. **ἴος, ὄς**. The use of the Opt. in *oratio obliqua* is also un-Homeric. Hence the true reading is **βουλεύουσι . . ἐθέλουσι**. The change to the 2 Plur. Opt. was doubtless made because it was thought that Dolon when speaking of the Greek army to two Greeks must use the Second Person. In this case, however, the Third Person is quite as natural, since Ulysses and Diomedes, to whom he is speaking, are not with the Greek army at the time.

403. **ὀχέεσθαι**, 'for being carried' [in a chariot drawn by them]; i. e. they are hard to tame and drive.

409. **ἄσσα τε κ.τ.λ.** The change to the indirect form of question may be defended by Od. I. 171 **ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο**; But it is very possible that lines 409-411 are wrongly repeated from ll. 208-210. They are not noticed in Dolon's answer.

416. **φυλακάς**, Acc. by attraction to the Relativial clause **ἃς εἴρειαι**.

417. **κεκριμένη**, 'told off,' posted expressly as a watch.

418. **οἷσιν ἀνάγκη**, 'who needs must,' as they are defending their homes, cp. l. 422. **Τρώων** is emphatic, opposed to **ἐπικούροι**.

424. **πῶς γάρ** —, 'nay, how —'? But we should probably read (with Cobet) **πῶς τάρ**, see l. 61. Some MSS. have **πῶς τ' ἄρ**.

428. **πρός** with the Gen. means 'in the direction of,' without implying motion either *to* or *from*.

429. The **Λέλεγες** and **Καύκωνες** are not in the Catalogue.

431. **ἵπποκορυσταί**, see 2. I (note).

434. **οἷδε**, used adverbially, 'here are the Thracians.'

437. The Nom. is used as a kind of exclamation, cp. I. 231., 2. 353.

442. **πελάσσετον**, Aor. in **-σον**, § 9, 3.

447. **μοι**, *Dat. ethicus*, used ironically.

457. **φθεγγομένου**, 'as he cried aloud' (not 'spoke,' as Aen. 10. 554).

463. **ἐπιδωσόμεθ'** is the reading of Aristarchus; most MSS. have **ἐπιβωσόμεθ'**. From 22. 254—

**ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα, τοὶ γὰρ ἄριστοι**

**μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων,**

it may be inferred that **ἐπιδωσόμεθα** = 'we shall call to witness,' though this meaning is not very suitable here. **ἐπιβωσόμεθ'** is not strongly supported by Od. I. 378 (= 2. 143) **ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας**, since it there means 'I will call to my aid.'



466. δέελον δ' ἐπὶ σῆμά τ' ἔθηκε. The sense is clear, viz. that he put a mark at the place (ἐπὶ), to guide him to the tree on which the arms were. δέελος is doubtless for δῆλος, an older form of δηλος, which occurs once in Homer (Od. 20. 333); cp. εὖ-δέielos, 'clearly seen' (Od. 2. 167), which should probably be written εὐδήelos. The reading in the text, however, cannot be right, as τε has no meaning (§ 49, 9), and is in an impossible place. Possibly it should be simply struck out: the hiatus in σῆμα ἔθηκε is harsh, but not entirely without parallel (Od. 5. 135., 24. 209, 430).

475. ἐπιδιφριάδος, apparently the same as the ἄντυξ or 'rail.'

476. προπάροιθεν, 'beforehand' (of time).

479. πρόφερε, 'bring out,' 'show': cp. Od. 6. 92 θοῶς ἔριδα προφέρουσαι, = 'in keen rivalry.'

480. μέλεον, 'idly,' an Adverb, as 16. 336 μέλεον δ' ἠκόντισαν.

482. τῷ, i. e. Diomedē.

483. ἐπιστροφάδην, 'turning from one to another.'

485. ἀσημάντοισιν, cp. 15. 325 σημάντορος οὐ παρεόντος.

487. ἐπῶχετο, 'went over or round' [destroying].

489. πλήξει, Opt. of indefinite frequency, § 34, 1, δ.

493. ἀθέσσον, 'were unaccustomed.'

495. τὸν τρισκαιδέκατον, 'him for the thirteenth.'

496. κακὸν ὄναρ, 'an evil sort of dream,' i. e. not a dream at all, but the real Diomedē: a good example of oxymoron (§ 60).

497. τὴν νύκτα, 'for that night.' But neither the Article nor the Acc. of duration is in place here. This line is probably spurious.

499. σὺν δ' ἤειρεν, 'he coupled them,' 'harnessed them together': cp. 15. 680 ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους, also the derivative συνήρορος, 'yoke-fellow.' He must at the same time have bridled them (perhaps this is implied by the word συναίρω), and mounted one: cp. ll. 514, 527.

502. πιφαύσκων, 'as a signal,' to let him know that he had the horses ready.

505. ῥυμοῦ, 'by the pole.' An ancient chariot was of small size; probably it did not give more than standing-room for two men. Still the idea of carrying a chariot back to the Greek camp was an over-bold one, which the poet did well not to represent as carried out.

506. ἢ κ.τ.λ. This is the second member of the double question, answering to ἢ ὃ γε (l. 504): the clause ἢ ἐκφόροι being only a subordinate alternative to ῥυμοῦ ἐξέρουι. Cp. 6. 378 ff.

τῶν, Art. of contrast, 'should slay instead more Thracians.'

511. μή expresses warning, § 29, 5.

512. Join θεῶς ὅπα, cp. 2. 182.

513. ἵππων ἐπεβήσето, 'mounted the horses' (i. e. one of them): elsewhere the phrase means 'mounted the chariot.' The want of a distinct



term helps to show that riding was still unfamiliar. Besides this place, it is mentioned in Il. 15. 679 ff., in the description of a show performance called *κελητίειν*, and in Od. 5. 371, where Ulysses bestrides a plank, *κέληθ' ὡς ἵππον ἐλαύνων*. But it never appears in Homer as a thing in ordinary use.

515. *ἀλαοσκοπὴν*, 'a blind look-out,' = 'failure to look out.' The renderings 'vain watch,' or 'careless watch,' rather miss the point of the oxymoron, viz. that *ἀλαοσκοπὴ* is the *opposite* of *σκοπὴ*, meaning therefore no watch at all. The Ven. (A.) has *ἀλαὸς σκοπὴν*.

516. *μετὰ .. ἔπουσαν*, 'busy with,' 'taking in hand': see on 6. 321.

521. *φονῆσι*. This word is only used in the Plural, here and 15. 633. It has a more concrete sense than *φόνος*; 'the *act* or *circumstances* of slaying.'

524. *θυνόντων*, 'as they came in hot haste.'

528. *ἔναρα*, of Dolon, l. 458 ff.

531. This line is wanting in some of the best MSS. It occurs in 11. 520, where it is more appropriate.

534. *ψεύσομαι ἢ ἔτυμον ἔρέω*; shall I deceive (i.e. be wrong) or speak the truth (be right)? The doubt refers not to the next line, but to the hope expressed in l. 536, that the horses heard may prove to be driven by Ulysses and Diomedes. *κέλεται δέ με θυμός* is an apology for speaking when he was not sure. The line occurs also in Od. 4. 140.

535. *ἀμφί*, because the sound was in *both* ears: cp. 2. 41, also the note on 1. 103.

537. *ἐλασαίατο*, 'may have driven': cp. 1. 538, also Od. 21. 395.

538. *μή τι πάθωσιν*, 'lest they have suffered,' cp. 1. 555.

544. Cp. 9. 673.

547. For the Nom. cp. 1. 437.

548. *οὐδέ τί φημι*, as we should say, 'and may claim that —.'

557. *δωρήσαιο*, 'can bestow'; for the Opt. cp. Od. 3. 231 *ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σάωσαι*—of which passage this seems to be an imitation.

*πολὺ φέρτεροί εἰσι*, sc. the gods: cp. Od. 22. 288 *ἀλλὰ θεοῖσι μῦθον ἐπιτρέψαι, ἐπεὶ ἢ πολὺ φέρτεροί εἰσι*.

559. *τὸν δέ σφιν ἀνακτα*, 'but their master'; Art. of contrast, § 47, 2, *δ*. This sense of *ἀναξ* is rare in the Iliad.

571. *ἱρόν*, 'a sacrifice,' at which the arms were to be dedicated: elsewhere the Plural (*ιερά* or *ἱρά*) is used in this sense. For *ἔτοιμασσαίατο*, used of providing a sacrifice, cp. 19. 197, Od. 13. 184 (Hentze). Others (as Heyne) take *ἱρόν* to be 'an offering,' *ἀνάθημα*. The custom of dedicating arms is not elsewhere found in Homer.

573. Acc. of *part*, § 37, 4. *ἀμφί*, because *both* thighs are meant: cp. 1. 535, also 6. 117.

577. λίπ' ἐλαίῳ. In this phrase λίπα is apparently an Adverb in -α (related to λιπαρός as κάρτα to καρτερός, λίγα to λιγυρός, &c.), meaning 'richly,' 'thickly.'

## BOOK XI.

THIS book begins the last of the three great days of fighting which test the ability of the Greeks to do without Achilles. It relates the earlier part of the battle, which proves to be decisive of the issue. The leading champions on the Greek side—Agamemnon, Diomedes, Ulysses—besides heroes of the second rank (Machaon and Eurypylus), are wounded and forced to quit the field. After this the changing fortunes of the next four books only serve to delay the inevitable catastrophe.

The book is entitled Ἀγαμέμνωνος ἀριστεία, a description which applies strictly to ll. 1-283. The profound discouragement manifested by Agamemnon in the two preceding books now disappears and for a time he is the one irresistible warrior. The Greek army, which at the end of the eighth book had been driven within the lines of the new fortification, is now drawn up outside the trench (45-55): the Trojans are on the field where they encamped. The battle is at first equal; then the Trojans are driven back to the Scaean gates (67-180). Hector is warned by Zeus to retreat until he sees Agamemnon leave the field (181-217). Agamemnon slays many Trojans, but at length is wounded, and retires to the ships (218-283). Hector again comes to the front of the battle, but is repulsed by Diomedes (284-367). Paris however wounds Diomedes with an arrow (368-400). Ulysses is left alone, and is presently wounded: Menelaus and Ajax come at his call, and he escapes to the ships (401-488). On the left of the battle, meanwhile, Hector has been fighting by the banks of the Scamander, opposed by Nestor and Idomeneus: and here Machaon is wounded by Paris, and goes back to the ships with Nestor (489-520). Hector, after doing great deeds in the same part of the battle, crosses over to oppose Ajax, who retires slowly (521-574). Eurypylus, who comes to his aid, is wounded by Paris (575-595).

The scene then changes to the camp. Nestor and Machaon are on their way thither when Achilles sees them, and sends Patroclus to enquire who the wounded man is (596-654). Nestor replies to Patroclus in a long speech (655-803), in which he relates a story of his own youthful prowess (670-762). He ends by advising Patroclus to entreat

Achilles, if he will not come himself, at least to send Patroclus and the Myrmidons (763-803). On the way back Patroclus is met by the wounded Eurypylus, and is persuaded to stay with him and cure his wound (804-848).

The main subject of the book is the ruin now manifestly coming upon Agamemnon and the Greek army, in obedience to the will of Zeus. As in the eighth book, all other divine agency is suspended. The Aristeia of Agamemnon is but the pause before the storm (cp. the speech of Zeus, ll. 186-194). The progress of defeat is marked in the first part of the book (down to l. 595) by the successive wounding of the chief Greek warriors. In the latter part it is emphasised by the speeches of Nestor and Eurypylus, and above all by the interest shown for the first time by Achilles, whose sudden intervention is a sign that we are now approaching the crisis of the story. Thus the narrative of the eleventh book forms the turning-point in the plot of the Iliad. It prepares us for the predetermined result of the earlier battles, from which Achilles with his contingent has held aloof, and thus leads the way to the later events, in which Patroclus first, and then Achilles himself, is the chief figure.

The sending of Patroclus (ll. 599-617) is so told as clearly to bring out this cardinal point in the structure of the Iliad. The exclamation of Achilles, that now the Greeks will come round his knees with supplications, since their need is sore beyond endurance (l. 609 f.), marks the approaching climax of the earlier part,—that, namely, of which the governing idea is the absence of Achilles and the consequent defeat of the Greeks. Again the remark, when Patroclus comes out of his tent at the call of Achilles, that it was the beginning of evil for him (l. 604 *κακοῦ δ' ἄρα οἱ πέλεν ἀρχή*), is a sufficient hint of the new course which the action of the poem is destined to take—viz. that the destruction of the Greeks will be averted, and that the death of Patroclus will put an end to the 'wrath,' and bring Achilles once more into the field. Indeed the sending of Patroclus is itself an anticipation of this all-important change in the temper of the hero. Thus it prepares us for that development of the story which we have in books xvi-xxii, and upon which the incomparable dramatic interest of the Iliad mainly depends.

It is worth notice that the change from the battle on the plain to the tent of Nestor, like other changes of scene in the Iliad, is so managed as to cause the least possible break in the action. The interval during which Nestor is on his way to the ships (521-595) is filled by incidents: Hector who had been in the same part of the field goes to resist Ajax: Eurypylus, in supporting Ajax, receives his wound: Achilles sends Patroclus. Similarly the conversation of Nestor with Patroclus gives time for Eurypylus to reach the camp: and the meeting of Patroclus



and Eurypylus keeps us in mind of the battle still drawing nearer, and thus leads on to the *τειχομαχία* of the next book. Cp. the notes on 1. 493., 3. 121., 6. 119.

It is true that some of the details in this part of the Iliad are not free from difficulty. It is strange (e. g.) that Patroclus should delay so long with Eurypylus, and that when he returns to Achilles (at the beginning of book xvi) he should not have a word to say about Machaon. There is some want of clearness too, in the movements of the heroes during the battle, especially on the Trojan side. In 11. 343-346 Hector is opposed to Diomedes and Ulysses, and he is presently put *hors de combat* for a time by Diomedes (355 f.). But in ll. 497-501 he appears in a different part of the field (*μάχης ἐπ' ἀριστερά*), where he has been doing great deeds against Nestor, Idomeneus, and Machaon,—and whence he is recalled in order to oppose Ajax. Similarly Paris is first near Hector, where he wounds Diomedes; then he is on the left and wounds Machaon; and finally he is near Ajax, and wounds Eurypylus. But these difficulties are not removed by Lachmann's separate 'lays,' or indeed by any theory of the Iliad.

The story which Nestor tells of the war between the Pylans and Eleans (670-762) is probably a later addition. It is quite out of keeping with the situation, and spoils the effect of the characteristic story which follows (765-790). See the notes on ll. 671, 699, 704.

4. *πολέμοιο τέρας*, 'a sign of war.' The nature of this sign which Strife holds in her hands has been variously guessed at. The aegis is once called *Διὸς τέρας* (5. 742); the rainbow is a *τέρας πολέμοιο* (17. 548); lightning is an omen of war (10. 5). Strife is described as holding 'the tumult of fighting' (5. 593). But the explanations suggested by these passages are not satisfactory.

5-9. These verses are a repetition of 8. 222-226.

11. *ὄρθια*, 'in shrill tones.'

13, 14 also occur in 2. 453, 454, where they are more appropriate. Here there has been no talk of returning.

16 ff. The arming of Agamemnon is described here because his *Aristeia* is about to follow.

21. *Κύπρονδε*, 'as far as Cyprus,' cp. 4. 455.

22. *ἀναπλεύσεσθαι*. The voyage to Troy is regularly thought of as 'up' (*ἀνά*), cp. 6. 292 *τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν*.

24. *οἶμοι*, 'courses,' 'stripes.' *κύανος* is probably 'blue steel.'

26. *ὀρωρέχαστο*, 3 Plur. Plpf. Mid. of *ὀρέγ-νυμι*, 'were out-stretched,' i. e. represented with out-stretched heads.

28. *τέρας ἀνθρώπων*, 'a sign for men': cp. 1. 4.

30. *περί*, adverbial, 'there was round it.'

32. *θοῦρην*, 'impetuous,' i. e. fit for dashing onset.



35. ἔην, 'there was' (a boss) —.

36. The ι of βλοσυρῶπις is scanned as a long vowel: cp. Od. 3. 382. ἔσπεφάνωτο, 'was set in a ring,' i.e. the Gorgon head was in a circular form, occupying (ἐπί) the centre of the shield, round the ὀμφαλός. Γοργώ, called Γοργεῖη κεφαλὴ, 5. 741.

37. δαῖμός τε φόβος τε, i.e. figures representing Terror and Flight; see on 5. 739.

40. ἀμφιστρεφές, 'turned opposite ways.' Perhaps the epithet only applies strictly to two outer heads which are turned away from one in the middle.

41. Repetition of 5. 743.

45. ἐπί, 'thereat,' 'therewith.' ἐγδούπησαν preserves the original γ, lost in δοῦπος and δονπέω (δούπησεν δὲ πεσών). This is the only place where *thunder* is in the power of any god but Zeus.

49. In Homeric battles the παραιβάτης, or fighting man, generally delivers his attack on foot, a few steps in advance of his chariot, which the ἡνίοχος keeps in readiness to secure his retreat. At this stage warriors are πρυλές, lit. 'forward' (from πρό, cp. δια-πρύ-σιον). In the present case all the Greek chiefs advanced as πρυλές, forming a line (cp. l. 51 ἐπὶ τάφρῳ κοσμηθέντες), while their chariots followed a short way (ὀλίγον) behind.

50. ἡῶλι πρό, 'forward' (i.e. early) 'in the dawn,' = 'from early morning': cp. 3. 3 οὐρανόθι πρό.

51. ἱππήων, i.e. the chariot-drivers. The Gen. is governed by φθάν.. κοσμηθέντες, which is = πρότεροι ἐκοσμήθησαν: cp. 23. 444 φθήσονται τοῦτοισι.. ἡ ὑμῖν.

56. Τρῶες, sc. ἦσαν, or ἐθωρήσσοντο, understood from the general effect of the preceding passage. The ellipse however is a harsh one. The line recurs in 20. 3, where there is no difficulty in supplying θωρήσσοντο.

58. θεός ὥς τίετο δῆμῳ is a recurring expression, cp. 5. 78., 10. 33.

Τρωσί is construed with the whole phrase, regarded as expressing a single idea: 'among the Trojans he was honoured as a god with the people.'

62. ἐκ νεφέων, cp. 5. 864. οὕλιος, 'baneful,' cp. 22. 26-31.

63. παμφαίνων, 'twinkling,' cp. 5. 6.

65. πᾶς, 'the whole of him,' 'all over.'

67. The reapers begin in two divisions, one at each end of a furrow, and work till they meet in the middle.

68. ἐλαύνωσιν, 'work along.'

69. πυρῶν ἢ κριθῶν, join with ὄγμον.

72. ἴσας δ' ὕσμινη κεφαλὰς ἔχεν, 'the combat kept their heads level,' i.e. both sides kept their ground, so that they still faced each other in the battle.

78-83. These six lines were rejected by the ancient critics. They certainly seem to imply that the gods were still together (they *all* blamed Zeus—he sat *apart* from the rest), whereas each was in his own house (l. 76). It is strange, too, to find them *all* on the side of the Greeks.

84, 85, repeat 8. 66, 67.

86. **περ** strengthens **ἦμος**: 'just when —.'

**δεῖπνον**, 'the mid-day meal': see on 8. 53.

89. **περί**, 'all round,' i. e. 'overpoweringly,' 'completely': cp. the places quoted on I. 103.

91. **ἐν . . ὄρουσ'**, 'dashed in amidst' [the Trojans].

94. **κατεπάλμενος**, 'leaping down at' [Agamemnon].

96. **στεφάνη**, 'the rim of the helmet,' see on 7. 12.

100. **στήθεσι παμφαίνοντας**, a kind of oxymoron; **παμφαίνω** properly expresses the glitter of polished metal, as in the regular phrase **τεύχεσι παμφαίνων** (6. 513., 19. 398). To describe the slain warriors as 'glittering with their (naked) breasts' is a mocking way of telling us that they no longer glittered (in their armour). Aristarchus took **στήθεσι παμφαίνοντας** with **χιτῶνας**, 'the coats of mail that glittered on their breasts'; but this is against the order of the words, and the other explanation (given by Schneidewin, *Philol.* x. p. 356) is much more pointed.

**ἐπεὶ περὶδυσε χιτῶνας**. Some ancient copies had **ἐπεὶ κλυτὰ τεύχε ἀπηύρα**, which may well be the true reading. It was rejected by Aristarchus because it involved understanding **παμφαίνοντας** of the dead bodies. **περὶδυσε** in the sense of 'stripped off' is against analogy: and the use of **χιτῶνας** for the whole armour is strange.

104. **παρέβασκε**, i. e. acted as **παραιβάτης**.

106. **ποιμαίνοντ[ε]**, Dual. **ἀποιώνων**, Gen. of *price*.

109. **παρὰ οὖς**, 'at the side of the ear.'

114. **συν-έαξε**, 'crunches up': Aor. of **σμίλειν**, § 25, 2, *b*.

115. **σφ'**, for **σφε**: double Acc. with **ἀπηύρα**.

116. **τύχησι**, 'happens to be,' cp. **παρετύγχανε** (l. 74).

117. **ὑπό**, 'beneath,' i. e. in the limbs.

122. **Πείσανδρον κ.τ.λ.**, taken up in l. 126 **δύο παῖδε κ.τ.λ.**

123. **μάλιστα**, with **οὐκ εἶασχ'** in l. 125, 'who more than any other was for refusing.'

124. **δεδεγμένος**, 'having received': elsewhere this Pf. Part. always means 'awaiting,' see § 26, 2.

127. **ἑμοῦ δ' ἔχον**, subordinate in sense (§ 57, 4); 'who together guided their swift chariot,' an amplification of **εἰν ἐνὶ δίφρῳ ἑόντας**: they had but one chariot, and used it in common. For this sense of **ἔχω** cp. 8. 254.

128. **σφεας**. The poet does not care to distinguish between the

two, or to tell us which was holding the reins: accordingly he uses the Plural.

129. τῷ δέ, the horses. κυκηθήτην, 'were thrown into confusion.'

131-135. Repetition of 6. 46-50.

138. δῆ, forms one syllable with the initial α, § 51, 6.

140. ἀγγελίην, cognate Acc. with ἐλθόντα, cp. 24. 235 ἐξεσίην ἐλθόντι, and the note on 3. 306.

141. ἐξ-έμεν (i.e. ἐξ-ἔμεν), Aor. Inf. of ἐξ-ίημι.

142. τοῦ, Art. of contrast: 'you will pay for the outrage of another, viz. your father.' Zenodotus read οὗ, and this is adopted by some scholars, who hold that the Reflexive ὅς may be used for any Number or Person.

145. ἀπόρουσε, 'leaped from the chariot.' χαμαί, when already on the ground: whereas Pisander was thrust χαμάζε.

147. ὄλμον, probably 'a roller.' It occurs in Hesiod in the sense of a 'mortar': but this does not suit the context here. It was the headless and armless trunk, apparently, that was sent rolling—not the head, as in 13. 204.

153. δηϊόωντες, to be taken with both πεζοί and ἱππῆες (ll. 150, 151), not with πόδες.

155. ἀξύλω, 'timberless,' i.e. consisting of brushwood (θάμνοι), which would burn quickly (Döderlein). The usual explanations, viz. (1) 'unthinned' (ἀφ' ἧς οὐδεὶς ἐξυλίσσατο), and (2) 'rich in timber' (taking the ἀ- as intensive) are very improbable.

156. εἰλυφόων, 'rolling,' 'whirling [the fire] along.'

160. κροτάλιζον, 'rattled along.' πτολέμοιο γεφύρας, see on 4. 371.

161. ποθέοντες, 'missing the hand of.'

163. ἐκ βελέων, 'out of range of weapons,' cp. 4. 465. ὕπαγε, 'withdrew,' an unusual meaning of the word.

The two lines 163, 164 can hardly be reconciled with the message of Iris, ll. 185-210.

171. ἴσταντο, sc. the first who reached the gate: cp. the next line, οἱ δ' ἔτι κ.τ.λ., 'others were still in flight through the plain.'

174. τῇ . . ἱῇ, 'to one' (not 'the one'), the Art. merely marking the contrast to πάσας, § 47, 2, d.

180. περιπρό, stronger than περί, § 43.

186. τὸν . . μῦθον, 'the message' (which follows).

188. ἐναίροντα is subordinate to θύνοντα, 'raging (furiously busy) with slaughtering.'

192. ἄλεται, 2 Aor. Subj. (with short vowel), answering to the Non-Thematic Indic. ἄλ-το (§ 3).

194. ἐπὶ . . ἔλθῃ, 'shall come on,' Tmesis.

This promise of Zeus is fulfilled with literal exactness. Hector reaches the ships, and though the Trojans are driven back by Patroclus,



and afterwards by Achilles himself, their final repulse takes place just before sunset: see 18. 240. Lines 193-4 recur in 17. 454-5.

211-214. These four lines recur, 5. 494-497., 6. 103-106.

215. ἐκάρτύναντο, 'made strong, solid,' viz. by closing their ranks.

216. ἀρτύνθη, 'was set in order,' was renewed after the Trojan rout.

224. Theano occurs in 5. 70., 6. 298, as priestess of Athene.

227. ἐκ θαλάμοιο, 'from the bridal chamber.' μετὰ κλέος κ.τ.λ., 'he came after the report of the Greeks,' i. e. he was brought to Troy by the news of the Greeks' coming; cp. l. 21.

233. The clause παραί κ.τ.λ. is subordinate in sense: 'he missed by his spear turning aside.' See § 57.

234. ζώνην, 'the waist,' the part covered by the girdle (ζωστήρ), cp.

2. 479 Ἀρεΐ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

θώρηκος ἔνερθε, 'below on the cuirass,' i. e. on the lower part of it: the Gen. being partitive, not ablative.

235. ἐπὶ δ' αὐτὸς ἔρισε, 'pressed it home with all his force'; αὐτός implying that the weight of his *body* was added (ἐπὶ) to the weapon.

πιθήσας, 'letting it have its way,' giving his hand free scope.

236. πρίν, 'before' [it could do so], cp. 13. 161.

237. ἐτράπετ', 'was turned aside as though it were lead.' This does not necessarily mean that it was *bent* back (ἀνεγνάμθη).

238. τό, sc. ἔγχος. It was the spear itself, not the point of it (αἰχμή), which Agamemnon seized: hence the Neut. τό.

241. χάλκεον ὕπνον, an oxymoron, 'the sleep that is of bronze,' viz. death. Sleep proper is soft and refreshing (μαλακός, λιαρός, λυσιμελής, etc.): but this sleep is hard as iron. Cp. Virgil's imitation, *Æn.* 10.

745. The construction is the cognate Acc.

243. κουριδίης, cp. 5. 414.

244. χίλια, 'a thousand head': Neut. Plur. as 5. 140 τὰ δ' ἐρῆμα φοβεῖται. So in the next line, τὰ οἱ κ.τ.λ.

250. κασιγνήτοιο πεσόντος, Gen. with πένθος, 'for his brother's fall.

252. χεῖρα, here includes the arm, cp. l. 146.

256. ἀνεμοτρεφές, 'nurtured by the wind,' i. e. toughened by growing in a windy place.

258. ποδός, 'by the foot.' αὐτῷ, 'called to.'

259. ὑπ' ἀσπίδος οὔτησε, 'wounded [by a thrust that passed] beneath the shield'; cp. παρ' ἀσπίδος (4. 468), παρ' ἵππων (4. 500).

261. ἐπ' Ἰφιδάμαντι, 'over Iphidamas,' i. e. with him, to keep him company. Bentley proposed to read τοῦ δ' ἐπὶ *Ἰφιδάμαντι*.

264. ἐπεπωλεῖτο, 'passed along,' here of hostile visitation.

266. θερμόν, predicatively with ἀνήνοθεν, 'still rose warm from the wound.'

268. ὄξειαι δ', apodosis to αὐτὰρ ἐπεὶ κ.τ.λ.

270. μογυστόκοι Εἰλείθυιαι, the goddesses who had to do with the



labour of child-birth. The derivation of **μογοστόκος** is disputed. If it is from **μόγο-s** and **τόκο-s** (**τεκ-**), the **σ** is unexplained. Some divide it **μογο-στόκος**, 'staying labour,' from a root *stak*, 'to bring to a stand' (see Curt. *Stud.* ix. 270).

272. **ὄξει[αι]**. There is no other instance of this elision. Cobet (following Bentley) proposed to read **ὄξει' ὀδύνη δύνειν**.

275. **διαπρύσιον**, the Adj. from **διαπρέ**, hence 'piercingly,' in tones that went 'right through.'

288. **ᾠριστος**, for **ὁ ᾠριστος**.

290. **ὑπέρτερον εὖχος**, 'the higher boast,' i. e. the better ground of boasting, the boast of victory.

296. **μέγα φρονέων**, 'with great thoughts,' viz. of victory.

297. **ὑπερ-αἶ**, 'blowing aloft'; cp. **καθαλλομένη** in l. 298.

304. **τοὺς . . ἡγεμόνας**, 'these were the leaders that . .'

305. **πληθύν**, 'the common herd,' as 2. 143.

306. **Νότοιο**, with **νέφεα**, 'the clouds brought by the South wind'; for the Gen. see on 2. 397. **ἀργεστάο**, 'bringing white [clouds].'

**βαθείη**, 'dense,' hence 'mighty,' 'violent.'

307. **πολλόν**, 'in great quantity,' used predicatively.

308. **πολυπλάγκτοιο**, 'much wandering,' that blows about, now this way, now that. **ἰωῆς**, cp. 4. 276 **ὑπὸ Ζεφύροιο ἰωῆς**.

313. **τί παθόντε**, 'what has befallen us that . . ?'

318. **ἡμέων ἡδος**, 'satisfaction (= benefit) from us.'

319. **βόλεται**, 'chooses rather.' The form **βόλομαι**, for **βούλομαι**, was established by Buttmann (*Lexil.* s. v.)

325. **μέγα φρονέοντε**, cp. l. 296.

326. **πάλιν ὀρμένω**, 'when they turned in fury back from their flight'; cp. l. 572 **ὄρμενα πρόσσω**.

327. **ἀνέπνεον**, 'had a breathing space' (**ἀνάπνευσις**, cp. l. 8co). Join **φεύγοντες Ἑκτορα**.

329-332. Repetition of 2. 831-834.

334. **κεκαδών**, 'having deprived,' § 4.

340. **προφυγεῖν**, 'wherewith to fly.' **άάσατο θυμῷ**, lit. 'had fallen into folly in his mind,' i. e. had made a great blunder.

347. **τόδε**, adverbial in sense, 'here.' **Ἑκτωρ**, in apposition to **πῆμα**.

348. **στέωμεν**, by metathesis (exchange) of quantity for **στή-ο-μεν**, § 13.

350. **κεφαλῇφιν**, for the Gen., to be taken with **βάλε**, 'struck in the head'; or perhaps with **τιτυσκόμενος**, 'aiming at.'

351. **χαλκόφι**, for the Gen., in the ablatival use.

**πλάγχθη**, cp. 12. 285.

353. **αὐλώπις**, see on 5. 182.

354. **ἀπέλεθρον**, lit. 'without measure' (**πέλεθρον**), 'a vast distance.'

357. **έρωήν**, 'the throw'; 'he went after the throw,' i. e. where the throw carried the spear.

358. Join **κατα-είσατο γαίης**, 'had come down to earth again'; the Gen. as 13. 504 **αἰχμὴ . . κατὰ γαίης ῥέχeto**, also 3. 217 **κατὰ χθονὸς ὄμματα πήξas**. Or take **γαίης** with **ὄθι**, as a partitive Gen.: cp. Od. 1. 425 **ὄθι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο**.

359. **ἔμπνυτο**, 'came to life.' This appears to be the reading of Aristarchus: the MSS. have **ἄμπνυτο**, which properly means 'took breath,' cp. 1. 382 **ἀνέπνευσαν κακότητος**.

364. **ᾧ μέλλεις, κ.τ.λ.**, 'to whom I suppose you pray.' **μέλλω** with the Pres. Inf. generally means 'to be likely.'

365. **ἔξανύω**, Fut. § 12, 3. **καὶ ὕστερον**, 'even though late,' = 'sooner or later,' to be taken with **ἔξανύω**.

367. **τοὺς ἄλλους**, 'others instead,' the Art. of contrast, § 47, 2, *d*. **ἐπι-είσομαι**, 'I will go after,' cp. 4. 392.

371. **ἀνδροκμήτω**, 'wrought by men,' not a natural hillock.

373-375. **ὁ μὲν . . αἶνυτ' . . ὁ δὲ . . ἄνελκε**, i.e. while Diomedes was stripping off the corslet, &c., Paris was drawing his bow: § 27.

**πῆχυν**, the horn which formed half of the bow: see 4. 110 ff.

380. **βέβληαι**, scanned either as a dactyl, by making **η** short before the following vowel, or (more easily) by eliding the final **αι**.

385. **κέραι ἄγλαέ**, 'whose glory is in a horn,' contemptuous way of describing a bow. But the ancients generally understood it of a peak or top-knot of hair: and so Helbig (*Hom. Epōs*, p. 165).

386, 387. **εἰ . . πειρηθείης** expresses *wish* (§ 30, 3): 'if you would try—[when you do] the bow and arrows shall not avail you.'

387. **οὐκ ἄν** with the Subj. is an emphatic Future, § 29, *b*: cp. 3. 54 **οὐκ ἄν τοι χραίσμη κιθαρίς, κ.τ.λ.**

388. **ἐπιγράψας**, 'when you have scratched.' **αὐτως**, 'for no other reason,' hence 'idly.'

390. **κωφόν**, 'dull,' 'pointless.'

391. **ἐπαύρη**, lit. 'take,' 'lay hold': 'the weapon proves sharp even if it get but little hold,' cp. 11. 573., 13. 649.

392. **πέλεται**, 'behaves itself,' 'proves itself sharp,' Lat. *versatur*.

**ἀκήριον**, 'lifeless,' cp. 5. 812. Aristarchus read **ἀκήριον ἄνδρα τίθησιν**: but **ἄνδρα** is unnecessary.

393. **ἀμφίδρυφοι**, 'torn (in sign of mourning) on both sides,' (i.e. both cheeks).

395. **πλείες**, 'more,' cp. 2. 129.

396. **τοῦ**, governed by **πρόσθε** in the next line.

399, 400, repeat 273, 274 (describing the retreat of Agamemnon).

404. **τί πάθω**; 'what is to be my lot'?

407. **διελέξατο**. The Aor. is used in impatient questions: = 'why debate thus'? Cp. 2. 323 **τίπτ' ἄνεω ἐγένεσθε**; also 4. 243.

409. **τὸν δέ**, apodosis to **ὅς δέ κ'**.

410. **ἢ τ'—ἢ τ'**, 'whether—or,' a rare combination of Particles.

412. τόφρα δ', apodosis to εἶος ὁ κ.τ.λ.

413. ἔλσαν, 'pressed,' 'thronged on him.' ἐν μέσσοισι, i. e. surrounding him. μετὰ σφίσι πῆμα τιθέντες, 'putting destruction (a destroyer, viz. Ulysses) in their midst'; πῆμα as l. 347 νῶϊν δὴ τότε πῆμα κυλίνδεται ὄβριμος "Εκτῶρ.

417. Join ὑπαὶ ὀδόντων, 'there is a noise of rattling made by its teeth.' ὑπαὶ may also be taken adverbially, = 'thereat,' as in Od. 8. 380 πολλὸς δ' ὑπὸ κόμπος ὀρώρει.

418. ἄφαρ, 'readily.'

424. πρότμησιν, 'the belly.'

425. ἀγοστῶ, 'with the palm of his hand.'

427. εὖ-ηφενέος, 'wealthy,' from ἄφενος; with the same lengthening as in ποδ-ήνεμος, δι-ηνεκής, &c. The reading of the MSS. is εὐηγενέος; but a form εὐη-γενής is inexplicable. εὐηφενέος was read by Aristophanes in 23. 81, where the MSS. have εὐηγενέος.

430. ἄτ', from ἄ-ατος, 'insatiable': for ἄ-σα-τος, cp. Lat. *satis*.

433. ἢ κεν . . ὀλέσσης, the Subj. is used of the alternative which depends on the speaker's own agency. ὑπὸ δουρί, with ὀλέσσης.

439. ὅ, = ὅτι.

τέλος κατακαίριον, Nom., 'the end of fatal wounding,' = 'a finally fatal wound,' cp. l. 451 φθῇ σε τέλος θανάτοιο κιχήμενον, = 'death has caught you.' Aristarchus read τέλος κατὰ καίριον ἦλθεν, sc. ἔγχος, understanding the words as = οὐκ εἰς καίριον τόπον ἐτελεύτα ἡ πληγὴ, (Schol.). This explanation is arrived at by taking τέλος καίριον as nearly = καίρως τέλειος: as τέλος μύθων in 9. 56 means 'the final word,' τέλος θανάτοιο, 'final' or 'certain death': and so τέλος with an Adj., Od. 9. 5 οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι, 'I say there is no more completeness, no better attainment, of pleasure.' It is to be noticed that καίριος in Homer implies the right or decisive *place* (not *time*, as in later Greek): cp. 4. 185 οὐκ ἐν καιρίῳ ὄξυν πάγη βέλος, and 8. 84 μάλιστα δὲ καίριόν ἐστι. So Xenophon, Hell. v. 3, 5 τοῦ καιροῦ ἐγγυτέρω τοῦ τείχους, 'nearer the wall than was right.' The text of Zenodotus had βέλος, and so the MSS. except Ven. A: cp. 4. 185.

446. ἔβεβήκει, 'took his way,' cp. 1. 221.

451. φθῇ σε . . κιχήμενον, 'has reached you first' (before me).

453. καθαιρήσουσι, 'will close': Od. 11. 426 χερσὶ κατ' ὀφθαλμοὺς ἐλείεν. θανόντι περ, 'though dead,' i. e. though this office will be due to your dead body.

454. ἐρύουσι, Fut. περί is adverbial, 'round you.'

457. χρός, 'the flesh,' viz. his own.

458. σπασθέντος, sc. ἔγχεος, Gen. absolute.

462. ὅσον κεφαλὴ χάδε, lit. 'with as much [voice] as his head would hold,' with all his force.

466. ἀμφί, of sound heard, cp. 2. 41 θεῖη δέ μιν ἀμφέχυντ' ὀμφή, 10. 535



ἀμφὶ κτύπος οὔατα βάλλει, also 10. 139., Od. 6. 122., 16. 6., 17. 261., 19. 444.

467. τῷ ἰκέλῃ, ὥς εἰ, lit. 'like to the case (state of things, &c.) as [it would be] if,' &c., i.e. 'such a cry as he might raise if,' &c. τῷ is Neut., and stands by anticipation for the clause ὥς εἰ κ.τ.λ. : cp. 22. 410 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον ὥς εἰ —, 'things were just as if —.'

βιάατο, Opt., contracted from βια-οί-ατο.

471. ποθή, *desiderium*, 'sense of loss.'

473. ἀμφὶ . . ἔπονθ', 'were busy about.' The true reading is probably ἔπον, as in l. 482 : cp. l. 776.

474. ὥς εἴ τε, 'as if,' 'as it might be.'

477. λιαρόν, sc. ῆ. ὀρώρη, 'are astir,' 'are vigorous.'

478. δαμάσσεται, Aor. Subj.

479. δαρδάπτουσιν, 'begin to rend it.'

484. αἵσσων, 'darting,' 'making quick thrusts.'

486. παρέξ. 'forth beside him'; see § 43.

493. ὄρεσφιν, ablatival Gen., § 40. ὀπαζόμενος, 'pressed on,' cp. 5. 91.

495. ἐσφέρεται, 'carries with it.'

496. Join ἔφεπε πεδίον, 'dealt with the plain,' viz. swept over it, driving all before him (κλονέων).

502. ὀμίλει, 'was engaged,' a euphemism, the word properly implying friendly companionship (as 5. 86, 834). So ὀαριστός, 'keeping company,' in 13. 291 μετὰ προμάχων ὀαριστόν, 17. 228 πολέμον ὀαριστός.

503. νέων, 'of the youth'; a word not elsewhere used in this way, for the Greek warriors generally. They are so called in contrast to Nestor and Idomeneus (who was μεσαιπόλιος, see 13. 361). Aristarchus read νεῶν, which would be more difficult to explain.

504. χάζοντο κελεύθου, 'would have fallen back from the way,' i.e. yielded before the advance of the Trojans.

506. παῦσεν, sc. μάχης. ἀριστεύοντα, 'as he was doing peerless deeds.'

508. περίδεισαν, 'feared about him'; see on 5. 566.

509. πολέμοιο μετακλινθέντος, Gen. absolute, 'if the tide of battle turned': cp. 14. 510 ἔκλινε μάχην.

514. ἀντάξιος, 'to be set against,' cp. 9. 401 ψυχῆς ἀντάξιον.

515. This line was thought spurious by the ancients, because it limited the worth of the ἡτρός to dressing wounds. But probably the art had not got much beyond this point in Homeric times. Later poets made Machaon excel in surgery, Podalirius in medicine.

521. ὀρινομένους, 'driven,' sc. before Ajax, l. 485.

522. παρβεβαώς, 'being mounted beside,' as charioteer.

523. ὀμλέομεν, 'are engaged with,' see on l. 502.

526. ἔγνων, 'I have recognised,' Aor. of the immediate past.

528. ἰθύνομεν, 1 Aor. Subj. of ἰθύνω, 'direct.'



529. ἔριδα προβαλόντες, 'throwing forward strife,' = 'dashing forward in combat': cp. 3. 7 ἔριδα προφέρονται, also 17. 742 κρατερὸν μένεις ἀμφιβαλόντες.

533. μετά with the Acc., here of *motion between*.

535. αἱ περὶ δίφρον, sc. ἦσαν.

537. αἱ τ', 'and those' (others) —.

538. ἀνδρόμεον, 'made of men,' a word elsewhere used with such Nouns as χράς, 'flesh,' κρέας, &c.

539. μίνυνθα δὲ χάζετο δουρός, lit. 'he gave way but a little while from his spear,' a litotes (§ 59), meaning that he did not give way, when he had thrown his spear, but followed it up at once.

542. Αἶαντος . . μάχην, 'fighting with Ajax.'

543. This line is not in any MS. It is found in quotations (Aristot. Rhet. II, 9, &c.). The four lines 540-543 are probably spurious. It is certainly strange that Ajax should be struck with terror (l. 544), if Hector evidently shrank from meeting him (l. 542). The lines may have been interpolated by some one who wished to maintain the superiority of Ajax, as proved by the duel in the seventh book (7. 312).

544. Αἶανθ', for Αἶαντι. ἐν φόβον ὥρσε, 'stirred flight in him,' = 'stirred him to fly.' The phrase is generally used of a *body* of men.

546. ἐφ' ὁμίλου, with τρέσσε, 'he shrank back towards the mass' (τρέω denotes any movement of fear or retreat): Gen. as 3. 5 ἐπ' ὠκεανοῖο ῥοάων: cp. 23. 374. παπτήνας, 'with a glance round him.'

547. γόνυ γουνὸς ἀμείβων, 'shifting knee with knee,' i. e. one behind the other. The Gen. is ablative: exchange is regarded as passing *from* one to another.

548. βοῶν, with μεσσαύλοιο, 'a station for oxen.'

549. ἐσσεύαντο, Mid. in Trans. sense, 'chase,' 'drive,' cp. l. 415.

558. παρ' ἄρουραν ἰών, 'as he is passing a corn-field': the road runs alongside a field, and the ass stops in spite of the boys (ἐβίησατο), and enters it (εἰσελθών).

559. ἑάγη, Pf. Subj. The MSS. have ἑάγη, but the Aor. ἑάγην always has α. We might read ἑάγει (Plpf.).

561. νηπίη, 'childish,' an unusual application of the word.

565. νύσσοντες, with double Acc., Αἶαντα and σάκος, § 37, 5. ἔποντο, 'were busy,' cp. l. 473.

569. προέεργε, 'kept off.' ὀδεύειν, 'from making way.'

571. τὰ δὲ δοῦρα, Art. of *contrast* (§ 47, 2, b), 'from the other side the spears' &c.

572. ὄρμενα πρόσσω, 'in their forward flight': opposed to μεσσηγῦ . . ἴσταντο, 'stopped midway,' i. e. short of their aim.

573. ἐπαυρεῖν, cp. l. 391.

584. δόναξ, the 'shaft' of the arrow.

585. ἐχάζετο, sc. Eurypylus (not Paris).

588. ἐλελιχθέντες, 'rallying,' 'turning on the enemy.'

593. πλησίοι, 'near each other.'

594. ἀντίος, 'fronting them,' towards them.

596. μάρναντο . . φέρον, i. e. 'while they were fighting, the chariot was bearing,' &c. δέμας, 'like': properly 'in the fashion,' Acc. § 37, 3.

597. Νηληϊῆαι, 'of the breed of Neleus,' cp. Τρώϊοι ἵπποι (5. 222). The story goes back to l. 520.

601. αἰπύν, 'hard,' lit. 'steep,' used like Lat. *arduus*: cp. 13. 317 αἰπὺν οἱ ἐσσεῖται 'it will be up-hill work for him.'

603. φθεγξάμενος, 'calling,' making his voice heard.

Join κλισίηθεν ἀκούσας, 'hearing from the tent.'

609. νῦν ὁὖν κ.τ.λ. This is one of the passages in which the events of the ninth book appear to be ignored: what Achilles here predicts having already taken place, if that book is part of the poem. It is possible however that Achilles intends an insulting reference to the embassy: 'now the Greeks will indeed be at my feet'—i. e. they will come in earnest now, when the Trojans reach their ships.

611. ἔρειο, probably for ἐρέ-εο: if so, it should be accented ἐρεῖο, cp. αἰδεῖο (Curt. *Verb.* II. 47).

622. θῖν', so accented, must be θῖνα. We might read θῖν', i. e. θινί.

626. θυγατέρα, Acc. in agreement with the Relative τήν because nearer than the Nom. Ἑκαμήδη: see § 58.

627. ἔξελον, 'set aside,' as a γέρας: see on 9. 333.

630. ἐπί, 'on it,' viz. the basket. ποτῶ ὄψον, 'a relish for (to eat with) the draught.'

631. ἱεροῦ, perhaps 'goodly,' see 5. 499: but the epithet is evidently conventional.

633. πεπαρμένον, 'studded,' like the sceptre of Achilles (1. 246). οὔατα, 'handles.'

635. νεμέθοντο, 'were (represented) feeding.' πυθμένες, 'stands.'

636. μογέων, 'with effort,' = μόγῃς.

638. κύκησε, 'mixed a draught' (κυκεών): cp. Od. 10. 234 ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρόν οἶνῳ Πραμνείῳ ἐκύκα κ.τ.λ.

639. Πραμνείῳ. The ancient commentators differed as to the locality of this wine. Probably it was not known in historical times.

642. ἀφέντην, 'had got rid of' (ἀφήμη).

643.τέρποντο, Impf. 'were delighting each other,' i. e. while they were doing so, Patroclus stood by the door: cp. l. 596.

647. ἀναίνετο, Impf. 'was for refusing': cp. 23. 204.

648. οὐχ ἔδος ἐστί, 'it is not (time for) sitting': a phrase like οὐ νέμεσις, 'it is not (matter for) anger,' οὐ φειδῶ γίγνεται (7. 409), &c.

649. νεμεσητός apparently means here 'an austere man,' one whose character it is to be angry at wrong (νεμεσσάσθαι κακὰ ἔργα, cp. 5. 872). For this force of the Verbal in -τος we may compare ἐπεικτός, 'yielding'

(8. 32), ἔρπετός, 'creeping,' ἀτάρβητος, 'undismayed,' &c. also Lat. *cautus* (from *caveo*), *gratus*, &c. If we press the parallel with αἰδοῖος the sense would be 'towards whom one feels νέμεσις': and this does not suit the context unless νέμεσις = 'fear,' a meaning not found (except perhaps in one use of νεμεσίζομαι, Od. I. 263 θεοῖς νεμεσίζετο αἰὲν ἰόντας).

653. οἷος ἐκεῖνος δεινὸς ἀνὴρ, 'what kind of man he is—how much to be feared.'

656 ff. 'What means Achilles by thus pitying the Greeks who are wounded?' i. e. what is the use of his sending as he does (ᾧδε) to ask for a single wounded man, when he neither knows (l. 657) nor cares (l. 665) what becomes of the whole army? νῆας is the Plural of generality: [why does he pity] 'wounded Greeks,' = 'this or that wounded man of the Greeks': cp. 4. 142., 8. 83.

658. πένθεος, with οἶδε, 'knows about the distress.'

662. This line is wanting in the best MSS. It does not fit the story, for Nestor had left the field before Eurypylus received his wound.

665. ἐσθλὸς ἥν, i. e. though so well able to save them.

667. πυρός, Gen. of *material*, § 39, 4.

668. ἐπισχερώ, lit. 'in a row,' i. e. 'without check.'

671. Ἠλείοισι. The name 'Eleians' only occurs here: in the Catalogue (2. 619) and elsewhere (Od. 15. 298., 24. 431) they are called Ἐπειοί, as also in the context of this passage (l. 688).

672. βοηλασίη, ὅτε, 'a cattle-lifting raid (of the time) when': for the use of ὅτε cp. 8. 229 πῇ ἔβαν εὐχωλαί, ὅτε δὴ κ.τ.λ.

674. ῥύσι' ἐλαυνόμενος, with ἐγώ (l. 672), 'as I was driving off cattle as a pledge for repayment,' i. e. in reprisal for a raid of the Eleians, see on l. 698.

682. τά, Neut. of cattle, see on 5. 140. Πύλον, see on 2. 591.

684. νέψ . . κιώντι, 'going as a young man,' 'going fresh.'

686. χρεῖος, 'debt,' arising, as the context shows (l. 688), from loss by a foray of the Eleians.

688. δαίτρευνον, 'portioned it out'; elsewhere used of dividing the meat at a feast.

689. κεκακωμένοι, 'having been hardly dealt with.'

690. ἐλθών, Masc. according to the sense, though construed with βίη Ἡρακλεΐη: so 5. 638.

691. τῶν προτέρων ἐτέων, 'in the course of former years,' § 39, 2.

694. ταῦθ' ὑπερηφανέοντες, adverbial Acc., 'uplifted by these things,' like τόδε χάεο, &c., § 37, 1.

697. τριηκόσια, 'three hundred head,' see on 5. 140., II. 244.

699. Four-horse chariots are not found elsewhere in Homer, either in war (8. 185 being rejected as an interpolation), or in the Games of Book XXIII. This passage, however, is probably ancient, even if it does not go back to Homeric times. The absence of allusion to



Olympia (which was on Nestor's frontier) and the mention of a tripod go far to prove it to be not later than the institution of the Olympic chariot-race (Ol. 25), with the crown of olive as the only prize.

αὐτοῖσιν ὄχεσφιν, 'their chariot with them,' § 38, 3: cp. 8. 24.

703. τῶν κ.τ.λ., 'for these things, words and deeds,' 'for this wrong by word and deed,' viz. the sending away of the charioteer. La Roche takes τῶν as Masc., sc. Ἐπειῶν, the story going back to l. 695, after the digression about the horses: if so, τῶν is governed by ἐπέων, cp. 2. 576, τῶν ἐκατὸν νηῶν ἦρχε κ.τ.λ. This however is too harsh.

704, 705. As to the power of the king over the division of spoil see the note on 9. 333. Here the king first determines what part is to be ἐξαιρετόν for himself, and then gives the rest to be divided: a representation of the matter which does not exactly agree either with Book IX (where the king appears to be absolute), or with Books I and XVI. Perhaps, however, in this instance the king claimed so much as a debt (χρεῖος). Indeed the whole process is described as a restitution, not a division of spoil proper. This was the view of the ancient critics, and accordingly they rejected the next line (705), supposing it to have been wrongly brought in from Od. 9. 42.

706. διείπομεν, (δι-έπω), 'we were setting in order,' 'settling': the Impf. is used with reference to ἦλθον,—'as we were doing so, the enemy came.' Cp. 596, 643.

709. Μολίονε, called also Ἀκτορίωνε (l. 750), nominally sons of Actor (brother of Augeias), really of Poseidon, and Molione. Hence the name Μολίονε comes from their mother, or her ancestors.

711. Θρυνέσσα, called Θρύον in the Catalogue, 2. 592 καὶ Θρύον Ἀλφειοῖο πόρον.

712. νεάτη, 'the last place,' cp. 9. 153 νέαται Πύλου.

714. μετεκίαθον, 'had passed across,' an isolated use.

ἄμμι δ' is the apodosis.

717. ἐσσυμένους, Plural, to suit the sense, after λαόν.

721. ὥς, 'thus,' i. e. in such a way that he got a chariot, ll. 738, 744.

722. βάλλων, 'pouring' (its waters), hence Intrans., 'falling.'

724. ἐπέρρεον, Impf. (after the Aor. μείναμεν), 'streamed on *mean-while* after us.'

726. ἔνδιοι, 'at mid-day,' cp. Od. 4. 450.

730, repeats 7. 380.

734. προπάροιθε, 'before' (they could do so). φάνη, 'presented itself,' 'was put before them,' as in Od. 21. 73 ἐπεὶ τόδε φαίνεται ἄεθλον. Cp. also Il. 12. 416., 16. 207., Od. 22. 149.

735. ὑπερέσχεθε, Intrans., 'rose up over.'

740. Ἀγαμήδην. Perhaps we have here an early Homeric form of the legend of Medea. The similarity of name is worth notice.

741. φάρμακα, here 'potent herbs.'



744. *στήν ῥα*, 'so took my place.'

748. The use of *δίφρος* = 'chariot and horses' is not Homeric. *ἀμφίς*, 'on the two sides' [of each]. *δύο*, viz. *ἡνίοχος* and *παραιβάτης*.

750. *Ἀκτορίωνε*, see on l. 709. *ἀλαπάζω* is used elsewhere of destroying cities or *bodies* of men (*στίχας ἀνδρῶν*, 5. 166, cp. 11. 503), but not of single men.

754. *σπιδέος*, a word only found here, said to mean 'wide.' Aristarchus read *δι' ἀσπιδέος*. Possibly *ἀσπιδής* is the same word as *σπιδής*, with euphonic α: cp. *στάχυς* and *ἄσταχυς*, *στεροπή* and *ἀστεροπή*.

755. *ἀνὰ . . λέγοντες*, Tmesis: elsewhere *ἀλλέγω*.

757. *Ἀλίσιου ἔνθα κολώνη κέκληται*, 'where is the place called the hill of Alisium.'

759. *πύματον* is the important word: 'the last man I killed and left on the field (was killed) there.' *λίπον* as in l. 99.

761. *θεῶν, ἀνδρῶν*, partitive Genitives: cp. 16. 850 *ἀνδρῶν δ' Εὐφορβος*, 'as among men, Euphorbus.'

762. *εἴ ποτ' ἔον γε*, see on 3. 180.

763. *οἶος*, i. e. unlike me, whose valour was a cause of rejoicing.

*τῆς ἀρετῆς*, 'that valour,' 'that great valour of his.' But the Art. is out of place: we should doubtless read *ῆς*, 'he alone will profit by his valour,' cp. 17. 25 *ῆς ἥβης ἀπόνητο*.

764. *μετακλαύσεσθαι*, 'will bewail after,' i. e. when it is too late.

767. *νῶϊ δέ ἔνδον*, so all the MSS. The editors read *νῶϊ δέ τ' ἔνδον*, but *τε* is out of place here, see § 49, 9.

774. *αὐλῆς ἐν χόρτῳ*, 'in the walled-in space of the court-yard,' *χόρτος* = Lat. *hortus*.

776. *ἀμφὶ . . ἔπετον*, Tmesis, 'were busy over.' Zenodotus read *ἐπέτην*, and so *ἠθέλέτην* in l. 782: but the use of *-την* in the 2nd Dual is probably not Homeric.

782. *μάλ' ἠθέλετον*, 'were right willing to go.'

786. *γενεῇ*, 'in birth.' *ὑπέρτερος*, 'higher,' i. e. more nobly born. Archilochus used the word in the sense of 'younger,' probably from misunderstanding this passage.

789. *σημαίνειν*, 'direct,' cp. 1. 289: it is often used of leading in battle, 16. 172, &c.

*εἰς ἀγαθόν περ*, 'for good, surely': i. e. he will at least obey when you advise to the right purpose (cp. 9. 102 *εἰπεῖν εἰς ἀγαθόν*).

791. *εἴποις*, the Opt. is used as a gentle Imperative, cp. 4. 93.

793. *παραίφασις*, 'persuasion,' lit. 'talking over.'

794. *θεοπροπίην ἀλεείνει*, 'shrinks from a divine warning,' i. e. from the evil threatened in some prophecy.

795. *καί τινά οἱ*. This clause adds particulars to the supposition made: 'if he fears a prophecy—if Thetis has revealed one from Zeus—.'

796. ἀλλὰ σέ περ, apodosis.

798. φέρεσθαι, Mid., 'to bear as your own.'

799. ἴσκοντες, 'likening you to him,' i.e. taking you for him. ἴσκω or (more commonly) ἐἴσκω is formed from the root ἱκ-, originally *ῑικ-*, as διδάσκω (cp. διδαχ-ή), τιτύσκομαι (root τῡκ-), &c.

800. ἀναπνεύσωσι τειρόμενοι, 'take breath from their hard straits.'

801. ὀλίγη, 'little is a recovery of breath in war,' i.e. but little, but a short respite, will serve for men to recover breath.

802. κεκμηότας αὐτῇ, 'wearied with the battle-cry,' i.e. with battle.

806. The ships of Ulysses were in the middle, see 11. 5.

807. ἀγορή, 'meeting-place.' θέμις, 'place of justice' (θέμιστες), or rather, in a wider sense, 'place of government,' where all public business went on. For the goddess Themis has to do with all orderly meeting (Od. 2. 69 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει, cp. Il. 15. 95., 20. 4).

810. κατὰ μηρὸν οὔστῳ, join with βεβλημένος (l. 809).

812. ὤμων καὶ κεφαλῆς, Gen. with κατὰ, 'down over' (not *from*): cp. Od. 10. 362 (of pouring water) κατὰ κρατὸς τε καὶ ὤμων: Il. 5. 696 κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς, 'a mist was shed over his eyes.'

820. στήσουσι, 'will hold in check.'

821. ὑπ' αὐτοῦ δουρί, 'under his spear,' cp. 3. 436.

823. ἄλκαρ, 'defence,' in the concrete sense, 'bulwark'; cp. 5. 644 οὐδέ τί σε Τρώεσσιν ὄτομαι ἄλκαρ ἔσεσθαι.

824. πεσέονται, sc. Ἀχαιοί: see on 9. 235., 11. 311.

831. προτί, 'from,' with Ἀχιλλῆος: the place of φασίν is unusual.

832. This line is doubtless the source of the later stories about the education of Achilles.

833 ff. ἱητροὶ μὲν . . τὸν μὲν . . ὁ δ' κ.τ.λ., an anacoluthon; the regular form would be ἱητροὶ . . ὁ μὲν . . ὁ δέ. The harshness is softened by the *partial* Apposition ἱητροὶ . . ὁ δέ: cp. the note on 3. 211.

836. Join πεδίῳ Τρώων, as 15. 739 ἀλλ' ἐν γὰρ πεδίῳ Τρώων πύκα θωρηκτάων κ.τ.λ.

838. εἶναι, Opt. without ἄν in a 'potential' sense, as occasionally in Homer, esp. in negative sentences, § 31, 4. Here the interrogative has nearly the force of a negative. Some however read πῶς κεν.

841. μεθήσω, 'give way from you in your distress,' = fail in the task of helping you. Elsewhere μεθήμι takes a Gen. of the thing (πολέμοιο, μάχης, ἀλκῆς) or work neglected.

842. ὑπὸ στέρνοιο λαβών, i.e. supporting him by putting an arm round his waist in front.

845. περιπευκές, like ἐχεπευκές (1. 51), 'full of sharpness or bitterness,' i.e. pain. It is not = ὀξύ.

847. ὀδυνή-φατον, 'pain-killing.'

## BOOK XII.

THE twelfth book, called the *τειχομαχία*, relates the successful assault which the Trojans now make on the wall and trench of the Greek camp.

The narrative is simple. After Hector and the Trojan leaders have vainly tried to urge their horses across the trench (40-60), Polydamas advises them to leave their chariots and make the attack on foot, which they do accordingly, in five divisions (60-107). Asius alone keeps to his chariot, and attempts to pass the gate of the camp: he is met by the Lapithae, Leonteus, and Polypoetes, who defend the gate (108-194). Hector and his followers, in spite of the omen of an eagle carrying off a serpent, endeavour to break down the wall (195-289). But the decisive attack is led by Sarpedon, with Glaucus and the Lycians (290-330). Menestheus, being next to the part of the wall at which they aim, sends for Ajax, who comes with Teucer to his aid (331-377). Glaucus is wounded; still Sarpedon presses on with his Lycians; but the contest is doubtful, until at length Hector appears on the scene (378-438). He takes up a great stone, breaks in the gate, and leads the way into the camp, followed by the Trojans (439-471).

There has been thought to be a want of continuity between the eleventh and twelfth books. It is true that in the eleventh book we are not told that the Trojans have reached the wall, whereas at the beginning of the twelfth they are busy in the attack. But this gap is a slight one, and is filled by the scene in the tent of Nestor, during which the battle must be supposed to be going on.

The details of the *τειχομαχία* present some difficulties of the kind noticed in the introduction to Book XI. The five divisions in which the attack is made (86 ff.) are not distinguished in the subsequent story. It is not made clear whether the gate which Asius finds not yet shut (120 ff.) is the same as that which Hector eventually breaks open (459 ff.). That they are distinct gates may be inferred from the description of Asius attacking on the left of the Greek camp (118), whereas according to the account in the next book (13. 312, 675-679) Hector entered it in the middle. On the other hand it was held by Aristarchus, with much show of reason, that Homer only recognises one gate (*πύλαι*). Some critics accordingly reject the story of Asius (116-199). Others, again, see objections to the part relating to Sarpedon (290-429). The passage certainly begins as though Sarpedon were to be the real conqueror, rather than Hector; and it is curious that the words in which Hector is said to have 'first leaped within the wall of the Greeks' (ὅς



πρῶτος ἐσῆλατο τεῖχος Ἀχαιῶν, l. 438) are applied in the sixteenth book to Sarpedon (16. 558).

The digression at the beginning of the book about the subsequent destruction of the wall by Poseidon and Apollo is probably an addition—perhaps suggested by the passage 7. 443 ff., and by the fact that no trace of the Greek camp was to be seen in later times. See the note on ἡμίθιοι (l. 23).

3. ὁμιλαδόν implies that it was no longer a conflict of the chief warriors (πρόμαχοι), but of the rank and file (ὄμιλος) as well.

4. στήσιν, 'to hold out.'

7. ὄφρα . . ῥύοιτο, to be taken with ποιήσαντο and ἤλασαν, the clause οὐδὲ . . ἑκατομβάς being parenthetical.

9. τό, 'wherefore,' § 47, 3.

12. ἔμπεδον is hardly consistent with the breach made by Sarpedon (l. 397), still less with the levelling of the whole wall by Apollo, 15. 361 ff. Here of course it is contrasted with complete obliteration.

14. πολλοὶ . . οἱ μὲν . . οἱ δέ, here = πολλοὶ μὲν . . οἱ δέ, 'many were slain, while others were left': cp. Od. 4. 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο. Thus the first οἱ merely repeats πολλοί in view of the contrast about to be made: cp. Od. 1. 116 μνηστήρων τῶν μὲν . . τιμὴν δ' αὐτὸς ἔχοι.

22. βοάγρια, 'shields of ox-hide.'

23. ἡμιθέων. This is the only trace in Homer of the notion that the heroes who fought at Troy were in some way distinct from ordinary mortals.

26. ἀλίπλοα θείη, 'make into flotsam,' 'wash down into the sea.'

27. τρίαῖναν. The only mention of the trident in the Iliad.

28. κύμασι πέμπε, 'sent along the waves,' to go *with* the waves. The Dat. is comitative, § 38, 3: cp. l. 207 πέτετο πνοιῆς ἀνέμοιο (= ἅμα πνοιῆς ἀνέμοιο).

29. φιτρῶν καὶ λάων, Gen. with θεμέλια, 'foundations consisting of trunks of trees and stones.'

33. κάρ, for κατά, 'down stream.' ἶεν, = ἰε-σαν.

35. ἀμφὶ . . δεδήει, 'was furious (lit. blazed) round,' governing τεῖχος: cp. 6. 329 ἄστυ τόδ' ἀμφιδέδεε.

36. δούρατα, 'the timbers:' the wall being a wooden one.

37. Διὸς μάστιγι is metaphorical, expressing that they were driven back by the direct intervention of Zeus. Cp. 13. 812., 16. 658.

41, 42. ὅτ' ἂν . . στρέφεται is anomalous, (1) because ὅτ' ἂν is not usual in a simile (§ 33, 1, b), and still more (2) because στρέφεται cannot be a Subj., since the endings with the short vowel are confined to Non-Thematic Tenses: see on 1. 67.

The whole simile, however, is open to doubt. The point dwelt upon



is the way in which an animal at bay wheels about (στρέφεται, ll. 42, 47), making rushes at the mass of its assailants; which is compared with Hector rushing about, not to attack the Greek lines, but to urge the Trojans to cross the ditch.

44. θαμειάς, used adverbially, 'hurl spears thick and fast.'

47. πειρητίζων, not elsewhere used with an Acc.: cp. 15. 615 καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων, where the construction is different. The repetition of στίχες ἀνδρῶν in l. 48 is a further awkwardness.

49. εἰλίσσεθ', 'wheeled about,' = ἐστρέφετο: the word is appropriate here, being repeatedly used of a hero urging on his men, as in this book, l. 467 κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ' ὄμιλον (so l. 408), and also of a hunted animal, see 8. 340., 17. 283, 728. Another reading (equally ancient) is ἐλλίσσεθ', 'entreated,' also an expression which is used of a leader's exhortations, cp. 5. 491., 15. 660. Of the two words εἰλίσσετο evidently makes better sense. The chief objection to it is the unusual rhythm produced by construing ἑταίρους with the next line. But it is curious that there is a similar rhythm in l. 44 θαμειὰς | αἰχμὰς ἐκ χειρῶν, and l. 51 ἐπ' ἄκρῳ | χεῖλει ἐφεσταότες. Neither reading is satisfactory.

50. οὐδέ οἱ ἵπποι. Weil (Rev. de Phil. vi. 124) proposes οὐδέ τῳ (Hentze).

53. ὑπερθορέειν σχεδόν must here mean 'to leap right over,' 'to cross at a bound,' opposed to περῆσαι, 'to go through.' There is no other instance of σχεδόν with this meaning: but we may trace it in σχεδῖος (and αὐτο-σχεδῖος), 'immediate,' 'off hand.' Indeed the original meaning of σχεδόν must have been 'adjoining' (cp. ἐξῆς, ἐφ-εξῆς), from which the meaning 'directly,' Lat. *continuo*, is easily derived.

54. ἐπηρεφές, 'overhanging.'

56. ἡρήρει, 'was furnished,' cp. 5. 744. ἵστασαν, 'set up.' The MSS. have ἔστασαν, an impossible form.

59. μενοίνεον, 'were anxious,' 'bethought them eagerly': elsewhere μενοινάω means to 'desire' or 'intend.' The form μενοίνεον, if it is for ἐ-μενοίναον, is exceptional.

πεξοί goes with τελέουσι (Fut.), 'they thought whether they can accomplish it on foot.' For this use of εἰ with the Fut. cp. 1. 83 σὺ δὲ φράσαι εἰ με σάωσεις.

62. ἐλαύνομεν, Pres., 'we are seeking to drive.'

64. ποτὶ δ' αὐτούς, 'on to them,' i.e. 'hard by them,' cp. 7. 337 ποτὶ δ' αὐτὸν (sc. τύμβον) δείμομεν ὦκα πύργους.

66. στεῖνος, 'it is a confined space.' τρώσσεσθαι, 'will suffer, come to harm': as τρώμα in Herodotus means a 'disaster,' 'defeat.'

69. ἢ τ' ἄν κ.τ.λ. This clause is not strictly the apodosis to εἰ μὲν . . ., but is parenthetical in sense: the connexion being, 'if Zeus is on our side, we shall be safe—and this is what I wish—, but if the Greeks rally, we shall be utterly destroyed.' The sentence is of the form exemplified in 1. 135-137.

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,  
 ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

where the first of the alternative conditions is not followed by an apodosis, because the second is the only important one.

τοῦτο, 'this object of yours,' explained by νωνύμους ἀπολίσθαι. For τοῦτο (Lat. *istud*) cp. 20. 87 τί με ταῦτα κελεύεις . . μάχεσθαι ;

71. παλιώξις, for παλι-ιώξις, 'a pursuit back' (to Troy).

72. ἐνιπλήξωμεν, 'we crash or plunge into.'

73. ἀπονέεσθαι, Fut. after οἶω.

77. For πρυλῆες see on 11. 49.

82. ἡγερέθοντο, 'were gathered,' i.e. kept their ranks. ἐφ' ἵππων, 'in their chariots.'

86. διαστάντες, 'parting,' to form the five divisions.

92. Κεβριόνης was Hector's charioteer (11. 521), but now fought on foot while a less good warrior (χερείων) took care of the chariot.

98. The fourth division may be the Δαρδάνιοι, whom the Trojan Catalogue gives as commanded by Æneas and Antenor's two sons (2. 819-823).

101. The allies (ἐπίκουροι) under Sarpedon here form only one of five divisions—a representation hardly consistent with the Catalogue, or with other accounts which describe them as much more numerous than the Trojans (cp. 2. 130, 4. 438).

105. ἀλλήλους ἄραρον, lit. 'fitted each other together,' i.e. 'formed a close array,' as l. 86 σφέας αὐτοὺς ἀρτύναντες.

βόεσσι, 'with ox-hide shields,' cp. 7. 238.

107. σχήσεσθ', sc. Δαναούς, 'would hold their ground,' as in l. 126, cp. also 2. 175. But see on 9. 235, where the same line is used of the Trojan attack.

112. πέλασεν, 'drew near,' i.e. 'assailed': see on 4. 449.

113. ἔμελλε κ.τ.λ. The death of Asius occurs, 13. 384 ff.

ὑπὸ . . ἀλύξας, Tmesis.

116. δυσώνυμος, 'of hateful name,' cp. 6. 255.

ἀμφεκάλυψεν, 'spread its shade over him': so of θάνατος, 5. 68.

118. εἶσατο, 'made his attack' (εἶμι).

121. σανίδας, the two 'flaps' or folding sides of the gate. ἐπικεκλιμένας, 'put to,' closed: the opposite is ἀνακλίνειν, cp. 5. 751 ἡμὲν ἀνακλίνειν πυκινὸν νέφος ἥδ' ἐπιθεῖναι.

122. εἴ τιν'. . σώσειαν, 'in the hope that they might save.'

124. ἰθὺς φρονέων, 'with onward purpose.' τοῖ δ', 'and the rest,' viz. his followers.

128. Λαπιθῶων. The Lapithae are not elsewhere mentioned in the Iliad, though the two leaders are given in the Catalogue (2. 740, 745). and their war with the Centaurs is referred to by Nestor, 1. 263.

134. διηνεκέεσσι, 'far-stretching,' cp. 7. 321.

141. οἱ δ', sc. Polypoetes and Leonteus.

ἦος μὲν, 'for so long,' viz. while the Trojans were still at a distance. Notice the order of the story: first we have the main point, that the Trojans found Polypoetes and Leonteus *outside* the gate (ll. 127, 131): then we are told that while the Trojans were at a distance the two men were *inside* (ἔνδον ἑόντες, l. 142), urging the Greeks to resist, but when they saw the attack imminent they rushed forth (ll. 143-145). Thus ὄρνυον might be translated 'had been stirring up.' See on 6. 158., 9. 529.

145. δέ of the apodosis.

147. δέχεται, Pf. with loss of reduplication, 'await,' § 26.

149. πρυμνήν, sc. ὕλην, 'cutting it out by the root.'

ὑπαί κ.τ.λ. repeats 11. 417.

150. τίς τε, 'some one or other,' § 49, 9.

151. τῶν, with στήθεσσι. So in l. 159 τῶν with χειρῶν.

152. ἄντην, 'in front,' since they never turned.

153. καθύπερθε, used as if it were τοῖς κ., or καθύπερθεν οὔσι. This is a very rare irregularity in Homer.

βίηφιν, 'their own might,' cp. l. 256.

160. The description is extended to the Trojans by an afterthought: the simile only referred to the Greeks casting stones from the wall. αῖον, 'with a dry,' i.e. a harsh, grating sound. The words αῖον αὐτευν seem to contain a play of sound.

163. ἀλαστήσας, 'giving way to his vexation': ἀλαστος, lit. 'not to be forgotten,' hence 'intolerable,' ἀλαστέω, 'to feel things intolerable,' ἀλαστήσαι, 'to break out in protest.'

164. ἦ ῥα . . ἐτέτυξο, 'so then thou art.' For this use of the Plupf. see on 8. 163.

167. μέσον αἰόλοι, 'nimble about the middle.' This, as Buttmann showed (*Lexil.* s.v.), is the original meaning of αἰόλος. More commonly it is used of objects that glance in the light, esp. armour: cp. 5. 195., 7. 222.

168. παιπαλοέσση, probably 'rugged': derivation unknown.

175-180. These six lines were rejected by the ancient critics, and are probably spurious. They anticipate unduly the battles at the other points of attack: cp. ll. 195 ff., where Hector and the main body of the Trojans have not yet attacked.

177. θεσπιδαῖς πῦρ. No attempt to set the Greek camp on fire has been made. Some commentators take the phrase to be metaphorical, describing the fury of the combat: but this is very harsh.

178. λαῖνον, with τεῖχος: but the place of the word is unnatural.

ἀνάγκη, with ἡμύνοντο, also against the usual rhythm.

180. μάχης ἐπιτάρροθοι, 'helpers in the battle.'



181. This line is also probably to be rejected. It has the appearance of having been inserted to connect the previous six lines with the context.

184. ἔσχεθεν, 'held good,' 'resisted.'

189. Join βάλε κατὰ ζωστήρα, taking τυχήσας by itself with βάλε, as 4. 106.

192. αὐτοσχεδίην, 'with a blow at close quarters.'

196. Read τόφρ' οἷ, since οἷ is here a Relative, taken up by οἷ ῥ' ἔτι in l. 199: 'meanwhile those who followed Hector and Polydamas, who &c. . . they, I say, still hesitated.'

201. ἐπ' ἀριστερά λαὸν ἐέργων, 'keeping the army back to the left,' i.e. skirting it, as he flew from right to left in front of their ranks. For ἐέργων of a *boundary* cp. 2. 845 ὅσσους Ἑλλησποντος ἀγάρροος ἐντὸς ἐέργει, also 2. 617., 24. 544: of the direction of a course (as here) cp. Hdt. 7. 43 ἐπορεύετο ἐνθευθεν ἐν ἀριστερῇ μὲν ἀπέργων Ῥοίτειον πύλιν (with other places quoted by Stein *a. l.*).

203. ἔτι may go with ἀσπαίροντα or (better) with ζῶν, 'still alive, for it struggled': cp. 17. 653 ζῶν ἔτ' Ἀντίλοχον, also 6. 500., 17. 681., 19. 335.

καὶ οὐ πῶ λήθετο is parallel in sense to ἀσπαίροντα: it struggled and was not yet ready to give up the contest.

204. κόψε, 'struck at,' 'bit.'

αὐτόν is most naturally taken with ἔχοντα as Object to κόψε: 'it struck at *him* [with a slight emphasis on the Pronoun] as he held it,' i.e. it struck in return: cp. 1. 218 ὅς κε θεοῖς ἐπιείθεται μάλα τ' ἔκλυον αὐτοῦ, 'they listen to *him*' (in return). Some (as La R.) take αὐτόν of the serpent, 'it struck at *him* (the eagle) that was holding it.' But this would require ἔ αὐτόν. Leaf suggests κόψε δέ 'f' αὐτὸν ἔχοντα.

207. αὐτός, 'by himself,' § 46, 1. κλάγξας, 'with a cry.' πνοιῆς ἀνέμοιο, 'away with the wind,' generally ἅμα or μετὰ π. ἀ., but the Dat. Plur. by itself may have a 'comitative' sense, § 38, 3.

208. αἰόλον, 'coiling,' 'wriggling': or possibly 'gleaming,' i.e. with the light playing on its coils, cp. 1. 167. The quantity of the first syllable of ὄφιν here has not been satisfactorily explained.

212. οὐδὲ μὲν οὐδέ=the later οὐ μὴν οὐδέ: the first οὐδέ a general denial, the second belonging to ἔοικε.

213. δῆμον ἑόντα, 'one who is a man of the people'; δῆμος used in the predicate for δημότης, or rather for δήμου. Cp. *plebs eris* in Horace, Ep. 1. 1. 59.

παρέξ, 'sideways,' i.e. 'to other purpose.'

218. The MSS. have ὄρνις ἐπήλθε, but Aristarchus read ἦλθε,—rightly, the ι of ὄρνις being long in Homer, cp. 9. 323. Τρωσίν is the 'true' Dat. 'came as a sign for the Trojans.'

222. We may join ἐτέλεσσε δόμεναι, 'did not make an end so as to



give,' 'did not achieve giving.' *φέρων* stands by itself: 'did not, with its bringing, gain the end of giving the serpent to its brood.'

225. οὐ κόσμῳ, 'in no orderly fashion,' a litotes, § 59. αὐτά, § 46, 2.

227. δηώσωσιν, 'shall have slain.' The common reading δηώσουσιν is also admissible with κέν, § 35.

229. εἰδείη, Opt. to answer to ὑποκρίναιτο, as in Clauses with εἰ: see § 34, 1, b.

231-234 are repeated (with the change of Πουλιδάμα for Ἀντήγορ) from 7. 357-360.

235. ὃς κέλει, Lat. *qui iubeas*, 'in that you bid.'

237. τὴν δ', apodosis in sense to Ζηνὸς μὲν—, but with independent construction; 'you bid us forget Zeus, and listen to birds.'

239. Since east and west are to the right and left respectively, the spectator must be supposed to look northward; see on l. 201.

244. For the asyndeton see on 3. 406; 4. 37.

246. σοὶ δέ, apodosis to εἶπερ —.

252. ἐπί, 'for' or 'after' them.

255. θέλγε, sc. Ζεύς, 'melted,' 'caused to faint.'

256. βίηφι, 'their own strength': cp. l. 153.

258. κρόσσας, 'battlements,' projecting stones on which the breast-work (ἐπάλξεις) was built.

261. αὔερυν, 'pulled up': see on 1. 459.

264. ὑπὸ τείχος ἰόντας, 'as they came up against the wall.'

265. κελευτιῶντ[ε], κελευτιάω, Frequentative of κελεύω.

268. Zeugma: νείκεον is construed grammatically with μελιχίοις and στερείοις ἐπέεσσι, but in sense fits only the latter. Or, we may take ἄλλον μελιχίοις with ὀτρύνοντες in l. 267, putting a comma after Ἀχαιῶν. For the return to the independent construction in νείκεον, cp. 3. 80., 8. 347.

273. τετράφθω, Pf. of *attitude*, § 28. ὀμκκλητῆρος, cp. l. 413.

274. The common reading is πρόσσω ἴεσθε (—υ υ—υ): but ἴεμαι, 'to strive, press on,' has ι, and begins with a consonant (φίεμαι, § 54).

276. ἀπωσαμένους . . δίσσθαι, 'to thrust back the battle and chase —.' On the Acc. (instead of attraction into the Dat.) see on 2. 113.

277. προβοῶντε, 'sending forth the call to fight,' cp. βοὴν ἀγαθός.

278. τῶν δ', taken up at l. 287 ὥς τῶν —.

280. πιφασκόμενος, 'bringing to light,' 'showing forth.'

283. The MSS. have λωτεύντα, the Epic contraction for λωτέοντα. Aristarchus read λωτοῦντα, for λωτόντα, 'grassy.'

284. λιμέσιν, here the shores of the bays, 'landing-places.' Construe ἐπικέχυνται λιμέσιν τε καὶ ἀκταῖς πολιῆς ἀλός.

285. προσπλάζον, 'dashing against it,' 'throwing it off': cp. 21. 268 τοσσάκι μιν μέγα κύμα . . πλάζ' ὤμους καθύπερθεν, i.e. 'knocked him about,' so that he lost his footing. Cp. also, for the literal sense, 11. 351 πλάγχθη δ' ἀπὸ χαλκίφῃ χαλκός: and for the derived sense 'set

astray,' 'cause to fail,' 2. 132 οἷ με μέγα πλάξουσι κ.τ.λ. This verb πλάζω is quite distinct from πελάζω (πέλας).

289. βαλλομένων, 'as they threw at one another,' Mid. in the reciprocal sense.

293. ἔλιξιν, see on 1. 98.

294. ἀσπίδα μὲν —, the apodosis should have been δύο δὲ δοῦρε ἐτίνασσε, but the sentence is taken up again at l. 298 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, and thus its original form is forgotten.

295. ἐξήλατον, 'beaten,' of hammered work.

297. ῥάβδοισι, 'with pegs' or 'pins.' διηνεκείσιν, 'passing through,' sc. the ox-hides. περὶ κύκλον, i. e. 'in a circle all round.' Apparently the pegs held together the edges of the layers of hide.

301. πυκινὸν δόμον, 'the close (tight fitting) building': the σταθμός.

302. αὐτόφι, sc. τοῖς μήλοις, or perhaps τῷ δόμῳ. But the true reading is probably παραντόθι: cp. 13. 42 (*H. G.* § 157 note).

304. ἀπείρητος, 'without trying,' cp. πειρήσοντα (l. 301).

δίεσθαι, 'to be chased,' so in 23. 475: elsewhere it is Transitive, 'to chase,' cp. l. 276.

306. ἐν πρώτοισι, sc. ἀνδράσι: the phrase generally means 'in the front rank' of a warrior's own side: but cp. 8. 99 προμάχοισιν ἐμίχθη (with the note).

310. τετιμήμεσθα, 'are held in honour,' Pf., see § 26.

313. 314. See on 6. 194, 195.

316. See on 4. 342.

320. οἰνόν τ', sc. πίνουσι, understood from ἔδουσι by Zeugma.

322. περί, with φυγόντε, 'escaping beyond': the preposition has the same force as in περί-εimi, περι-γίγνομαι.

326. νῦν δ' ἔμπης γὰρ is the right reading (not νῦν δ'—ἐμπης γάρ), since νῦν goes with κῆρες ἐφειστᾶσι: 'but since as it is —.'

332. πύργον, here 'tower,' but in the next line πύργον Ἀχαιῶν, 'the embattled line of the Greeks.' Some would read ἀνὰ τεῖχος.

337. ἐγγύθεν, with ἐνόησε (l. 335).

γεγωνεῖν, 'to make his voice heard.'

339. σακέων, Gen. with κτύπος, 'noise of smiting of shields,' &c.

340. πᾶσαι γὰρ ἐπώχато, so Aristarchus read, taking ἐπώχато as 3 Plur. Plpf. Pass. of ἐπέχω, 'to keep shut,' and understanding πᾶσαι (πύλαι) of a single gate. The latter view is improbable here, as there is no point in saying that the *whole* of the gate was shut. Most MSS. have πᾶσας γὰρ ἐπώχето.

343. Θωῶτα, θέων, a play of sound, cp. 2. 758 Πρόθοος θοός.

344. ἀμφοτέρω μὲν μᾶλλον, 'better, indeed, both of the name.' But Zenodotus read Αἶαντε in l. 343. ὃ γάρ, 'which in fact': ὃ need not be taken as a Demonstrative: cp. 1. 217., 10. 127 (*H. G.* § 348, 3).

346. ὧδε, 'in such fashion' (that destruction will be ready).

355. ἡνώγει, 'bade,' i. e. 'bids,' referring to the time of the message being given.

356. μίνυνθά περ, 'if it were but for a little while.'

368. ἀντιῶ, Fut. of ἀντιάω, § 12, 3.

374. ἐπειγομένοισι, *Dat. ethicus*, cp. 7. 7 Τρώεσσιν ἐελδομένοισι φανή-την, Od. 16. 220 καὶ νύ κ' ὄδυρομένοισιν ἔδν φάος ἡέλιοιο, &c.

375. οἱ δ', apodosis.

377. μάχεσθαι, with συνεβάλοντο as an Inf. of consequence, 'they met to fight,' as 1. 8 ἔριδι ξυνέηκε μάχεσθαι.

381. ὑπέρτατος, 'on the top,' viz. of the heap.

383. ὑπόθεν, 'from above,' i. e. raising it aloft.

385. ἀρνευτήρι, 'a diver.' ἀρν-εύω meant 'to take a header,' from the likeness of the action to a ram butting.

388. Join ἐπεσσύμενον τείχεος.

389. γυμνωθέντα, 'exposed,' in the act of climbing.

392. Γλαύκου ἀπίοντος, with ἄχος, = 'for the loss of Glaucus.'

393. ὅμως is only found in this use here and in Od. 11. 565: the Homeric word for 'nevertheless' being ἔμψης.

394. δουρί, with νύξε. For τυχήσας cp. 1. 189.

398. ἔσπετο, 'gave way,' 'yielded to his hand.'

399. The Subject to θήκε is τείχος, sc. γυμνωθέν, 'the laying bare of the wall': cp. 11. 584 ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν (sc. the broken shaft).

400. ὁμαρτήσαντε, 'coming together,' i. e. 'at the same moment.'

404, 405 repeat 7. 260, 261.

407. ἐέλπετο. An ancient variant ἐέλδετο may be right, since the use of ἔλπομαι in this sense with the Aor. Inf. is at least doubtful.

411. ῥηξαμένῳ, sc. τείχος, as in 1. 418.

416. φαίνεται, 'showed itself,' 'faced them,' see on 11. 734.

420. ἐπεὶ τὰ πρῶτα, 'when once,' 'from the first moment that —.'

421. The scene here is a 'common field' (ἐπίξυνος ἀρουρα) divided into strips by the οὔρα, i. e. stones serving as landmarks (Il. 21. 405). A dispute arises on the question whether these have been moved.

423. ὀλίγῳ ἐνὶ χώρῳ, viz. the ground which was in dispute.

425, 426 repeat 5. 452, 453.

428. γυμνωθείη, Opt. of indefinite frequency, § 34, 1, c.

429. μαρναμένων, governed by ὅτέῳ (to whichever of them).

433. ἔχον is Intransitive, but must be repeated after ὥς τε in a Transitive sense: 'they held on, as a woman holds the scales.'

χερνήτις, Fem. of χερνής, 'a day-labourer'; formed like γυμνής, πένης, κούρης—words denoting *classes*. The derivation is uncertain.

434. σταθμόν, 'the weight.' ἀμφὶς ἀνέλκει, 'raises, holding them apart,' viz. in the two scales. The Schol. join ἀμφὶς ἰσάζουσα, against the order of the words.

435. αἰκέα, 'miserable.'

436. τέτατο, 'was stretched,' i.e. held with balanced force, cp. 11. 336 ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων, also 20. 101.

437. κύδος ὑπέρτερον, 'the glory of the stronger,' i.e. of victory.

446. πρυμνὸς παχύς, 'thick at the base.'

447. ὁξὺς ἔην. Here the sentence becomes independent, § 57, 4.

452. ὀλίγον, not with ἄχθος, but an adverb with ἐπείγει.

454. πύκα and στιβαρῶς both go with ἀραρυίας: the gate was closely fitted and strong. Some join εἴρυντο πύκα, but this gives a weak rhythm.

456. ἐπημοιβοί, 'overlapping'; a single bolt (κλήϊς) was let into both (ἐπαρήρει).

457. ἐρεισάμενος, 'taking a firm stand.'

459. θαιρούς, 'hinges.'

460. οὐκ ἂν τίς μιν ἐρυκάκοι. So the MSS.: Aristarchus read οὐ κέν τίς μιν ἐρύκακεν.



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